

Miscellaneous.

PRAYER.

MATT. 6: 7-15.

BY PROF. WILLIAM N. RICE, PH. D.

Prayer seems the natural expression of religious feeling. As some one has beautifully said, "Man comes into the world with bended knees." Weak, he longs to lean upon an arm of infinite strength; ignorant, he yearns for communion with infinite knowledge; sinful, he flies for refuge to divine Love and Forgiveness; and, in the awful prospect of death, he looks to the great Giver of life to guide him into the dark and unknown future. Prayer is not exclusively a Christian exercise; it forms a part of the worship which has been practiced by men of almost every faith. And just in proportion to the prominence which prayer has in the services of any religion, is the spiritually-exalted character of that religion, and its tendency to lead men to a higher moral elevation. Prayer, then, as we should naturally suppose, occupies in the system of Christian worship a position far more important than in any other. Other religious rites sink into comparative insignificance, and prayer comes to be exalted as the one great avenue by which man has access to God.

The moral benefits of prayer cannot be overrated. Indeed, the more we study man's moral nature, the more we see illustrations of the truth that no specific duty is imposed upon man by the Gospel which is not in itself conducive to man's highest welfare. God's commands are never arbitrary, and those duties which God enjoins are the very practices by which man's highest welfare is to be secured. No arbitrary command of God is it, then, which has ordained prayer as one of the most important religious duties. By the exercise of prayer man grows, as he can grow in no other way, in all the best traits of religious character. The posture of the mind in the exercise of prayer is precisely that in which the highest and noblest feelings of the human soul are in fullest activity. Humility in the awful presence of stainless holiness, faith in the over-shadowing influence of infinite Love, penitence for the sinfulness which renders one unworthy of access to God, desire chastened into gentle submission before Him whose will is the exponent of all righteousness, thanksgiving for all the blessings of a life which that divine Power has crowned with goodness, love for all mankind reaching out in earnest intercession—these are the feelings which are active in prayer, and these are the feelings which most ennoble man's character. As we practice prayer our virtues grow; we rise in spiritual character. Tyndall says that, though "often unreasonable, if not contemptible, in its purer forms, prayer hints at disciplines which few of us can neglect without moral loss."

Whether he himself is one of the favored few who can neglect the discipline of prayer without moral loss, he does not tell us.

Prayer is not only valuable in its moral and religious influence, but it tends to develop all the best traits of man's intellect into their fullest activity. Prayer makes one in every sense more of a man than he could be otherwise. In times of difficulty, perplexity and danger, men pray; and, as they pray, the tumult of hope and fear and of distracting passions which would prevent their judgment and reason from being able to act, is lulled to rest; and in that calm of the soul the best faculties of their minds are able to act efficiently.

Christians are sometimes timid about allowing themselves fully to appreciate this reflex influence of prayer, lest they should ignore, or seem to ignore, any divine agency in the answer of prayer. Such fears are groundless. If God has so constituted man in relation to the objects around him that by a law of his own nature his prayers do answer themselves, then it is not less true that God answers those prayers. What comes in the ordinary course of nature, and by the working of the laws of nature, comes surely from Him of whose unchanging will nature is but the expression.

Yet, valuable as are the effects of prayer, men will not offer prayer as a sort of spiritual gymnastics; men will not pray, except upon the basis of a faith in providence. Prayer is the expression of a filial spirit, and men will neither express nor feel that spirit save when they believe in the infinite Father. The belief that God "is, and that He is the rewarder of them that diligently seek Him," must ever lie at the foundation of all true prayer. The basis, therefore, of prayer is the doctrine of providence; and in different ages and different stages of civilization, prayer will take various forms according to the varying conceptions of providence.

The early notions of the character of God and consequently of the providence of God, were crude and ignoble. Unable to rise to the philosophic conception of a purely spiritual Being, not subject to human passion and finiteness, but changeless in His infinite perfections, men conceived of God as endowed with attributes very similar to those of man. They represented Him as possessing bodily parts, and intellectual and emotional faculties essentially human; subject to human limitations; not perfectly wise in His purposes, but sometimes discovering mistakes in the plans which He had adopted, and rectifying those mistakes; not changeless, but subject in some meas-

ure to caprice; capable of acquiring new knowledge; capable of being convinced by arguments, or coerced by a sufficient amount of importunity.

Such views of the character of God prevailed among heathen nations. Nor can we deny that they prevailed among the Hebrew people, enlightened as they were by inspiration. No mode of understanding the Bible can be sound which does not recognize the principle that divine revelation as given in the Scriptures was progressive. Jesus Christ himself has taught us, in reference to the Mosaic law, that certain things which in themselves were wrong were permitted on account of the hardness of men's hearts; and, as errors of conduct were permitted on account of the hardness of men's hearts, so, we may well suppose, errors of belief were permitted on account of the darkness of men's minds. In the Old Testament, therefore, we find not a revelation of the character of God which is always absolutely true, but a revelation which is the nearest approximation to truth the human mind at that stage was capable of receiving.

With this low conception of the character of God was associated a correspondingly low idea of prayer. Prayer, in a word, was simply teasing. Hang on long enough, by and by, tired out with importunity, God will grant the petition. Yet I would not speak slightly even of such an idea of prayer as this, or of the conception of the character of God upon which such an idea of prayer is based. The words of Bacon are often quoted with approval, that "it were better to have no opinion of God at all, than such an opinion as is unworthy of Him." A more monstrous or pernicious heresy could not have been uttered. All our conceptions of God must be unworthy, for the finite mind cannot comprehend the Infinite; and the legitimate corollary from such a proposition is this: that we should cease to think of God at all—that we should ignore the existence of God, and thus become practical atheists. Away with such a doctrine as this! Better, far better, an unworthy conception of God, than no thought of God at all; better to conceive of God as endowed with the attributes and subject to the weaknesses of mankind, than to reject God from our faith; better, like the ancient Hebrew, to think of God as a colossal Jew, than to think not of God, or to think of Him as removed from sympathy with man; better, a Jacob wrestling all night and declaring, "I will not let thee go;" better, a Moses with Aaron and Hur holding up his hands, than the boasted leaders of scientific thought, with their prayerless, godless philosophy. Crude and gross as were those early conceptions of God, and the exercises of prayer which they prompted, they yet kept alive in the human soul the great thought of the divine Fatherhood. They kept religion alive in the world, and prevented the human race from drifting into a hopeless atheism.

But, important and necessary as these anthropomorphic conceptions of the character of God have been in the historic development of religion, they could not, in the nature of the case, be permanent. The general advance of the human intellect would ultimately have banished them; but this result has been hastened especially by the advancement men have made in the knowledge of nature. The Alpha and Omega of natural science—its first postulate and last induction—is the absolute constancy of law—the changelessness of the order of succession of phenomena. Those things in the material universe which seem at first sight to be most utterly lawless, come as we study them to range themselves completely within the domain of natural law. Scientific men fear not to affirm that the dominion of law in nature is absolutely universal. This truth was clearly perceived a generation ago by a man almost equally great as a scientist and as a theologian. "It is no longer doubted by men of science," says Chalmers, "that every remaining semblance of irregularity in the universe is due not to the fickleness of nature, but to the ignorance of man; that her most hidden movements are conducted with a uniformity as rigorous as fate; that even the fitful agitations of weather have their law and their principle; that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud follow each other by a method of succession which, though greatly more intricate, is as absolute in itself as the order of the seasons." The years that have elapsed since Dr. Chalmers wrote these words, have only intensified in the mind of every scientific man the conviction which they express. Nay, we believe those words more fully to-day than Dr. Chalmers believed them when he wrote them. We are prepared to-day to apply the doctrine of natural law to certain classes of phenomena in nature which Chalmers possibly might have excepted from its operation. This belief in the universality of natural law leads us to a conception of the character of God and of His relation to nature quite different from that primitive conception of which we have spoken.

Yet this conception of the universality of natural law, adopted in its largest sense, does not in any wise detract from the rulership of God from the universe. It does not in any wise discredit the doctrine of God's providence in nature; for law itself implies nothing whatever in regard to its cause. Law, as it exists in nature, is simply a determinate order in the succession of phenomena. For the cause of that order we must look deeper; and nowhere can the Christian look for the cause of the orderly succession of nature save in the

will of God. Thus we are led to a grander conception of God's government in nature than we could otherwise have entertained. Thus we think of the laws of nature being changeless, because God is changeless. The order of succession in nature varies not from age to age, because God's plans, conceived in perfect wisdom from the beginning, know no change, and need no change. Nor are we to conceive of this order of nature, divinely ordained and divinely maintained, as being purposeless. That were derogatory to the character of God. We must conceive of this order of nature as being directed to wise purposes. And when the Gospel comes to us with its revelation of divine holiness and love, when it unveils to us the moral aspects of God, we see that the purpose for which all the order of nature subsists is a moral purpose; that natural law is ever subordinate to moral law; that all the grand kingdoms of the universe are tributary to the everlasting kingdom of our Lord and Saviour Jesus Christ.

Thus we are led to a grander conception of providence. Providence is not an abnormal and exceptional thing, a tinkering of a bungling machine, a jarring of the harmonious system of the universe; providence is itself the eternal system, the majestic harmony of the universe. God's wisdom is so great that, in the plans upon which the universe is founded, He could consider at once the widest generalizations and the minutest particulars. His providence is at once general and special; and the laws of nature exist by His ordaining to accomplish at once the general and the special purposes of that all-embracing providence. The rolling spheres are held in their orbits by the all-supporting energy of His will; the hairs of our heads are numbered by the minuteness of His care.

With this conception of providence comes a new conception of the mode of the divine answers to prayer. No longer can we conceive of God as changing His purpose because men pray. No longer can we think that God up to a certain moment purposes that it shall rain, and then, when men pray for sunshine, changes His mind, and concludes instead of rain He will give sunshine. No longer can we admit such fickleness as this in the plans of God. Yet no less can we see a way in which prayer may find its answer. There is one great mystery which furnishes at least a partial solution of many other mysteries. That one great mystery is the divine foreknowledge. I do not pretend to explain how it is that God can foreknow the actions of men, when those actions are free. I doubt whether it is possible to find any philosophical reconciliation between foreknowledge and free-will; yet I think there is reason enough in the teaching of the Scriptures, in our moral consciousness, and in the highest philosophy, to believe in the truth of both of those propositions. I do not propose, however, to defend them by arguments. I propose to go no further into their defense than to call your attention to the fact that those two doctrines, foreknowledge and free-will, whether logically reconcilable or not, have formed a part of the generally accepted belief of the Christian Church. Whatever philosophic objections may lie against the use which I propose to make of those doctrines, lie against the doctrines themselves, and therefore against the general belief of the Christian Church. Let us assume, then, that, though the human will is free, God has yet unlimited foreknowledge of human actions. That being the case, we may conceive how there may be answers to prayer. From all eternity God has foreseen the life of every human being; not merely the outward life as it manifests itself to men, but the inward spiritual life which is revealed to Him alone. From all eternity God heard the words of prayer which His Church is offering to-day, and He read in the silence of the individual soul the thoughts of prayer which have never found vocal expression. From all eternity God knew what souls would be lifted up to Him in holy, filial trust, and what souls, forsaking the Father in pride and unbelief, would doom themselves to spiritual orphanage. Knowing thus the precise spiritual condition of every individual at every moment of his life, God could frame the very laws of nature so that they would bring the answers to those prayers which He should see fit to grant, so that prayer might be the means of conveying the blessings which from all eternity God had designed to give. In this view, the answer to prayer is not an exceptional thing; it is the very law of the universe. It is not too much to say that in answer to the prayers of God's Church the very laws of nature were ordained. In answer to prayer, stars shine, and planets roll their courses; in answer to prayer, earth blooms with vegetation, and sports with animal life; in answer to prayer, all sights of loveliness and all sounds of music come forth from the infinite treasure-house of God's providence. Answers to prayer, then, are consistent with the fullest belief in universality of law. Answers to prayer come to us, not contrary to law, but in harmony with law, and in the very course of the operation of law.

[To be concluded.]

We may know the love of Christ, and be filled with it, and constrained by it, even as we know by experience the coolest refreshment of a fountain whose depths we cannot fathom, and rejoice in the warm beams of the sun, whose greatness we cannot comprehend. They who best know that love, understand best what the Apostle means when he says it "passeth all knowledge."—Dr. Van Dyck.

THE MORAL LAW.

BY REV. A. D. SARGENT.

MR. EDITOR: Allow me to express a few thoughts on the Moral Law, and the Sunday question; if I differ from others, I take the responsibility, claiming that my views are in accord with the standard authors of the Methodist Episcopal Church.

What is law? Answer, rule of life. Has the law of the Ten Commandments been abrogated, or laid aside? No. Has the moral law of the Ten Commandments been re-enacted? No. Has the law been affirmed? Yes. Is the Decalogue the unalterable rule of right now and forever? Yes. Does it present holiness, justice and truth? Yes. Can these attributes in God or His law be repealed, or in any way abrogated? No. Does supplementary amplification signify its abrogation? No. Does not divine explanation and enforcement of the law affirm its validity and strength? Yes. If the law was ever re-enacted, when was it done? If the law was ever abrogated, it must have been when Jesus said on the cross, "It is finished," and gave up the ghost. If ever re-enacted, it must have been when Jesus quoted six parts of the law, as seen in Matt. 19, equivalent to the endorsement of the whole law; if so, it was re-enacted before it was abrogated, and was abrogated after it was re-enacted.

These questions form an introduction to the remarks that follow. As to the Fourth Commandment we will consider that before we are through with the subject. I once heard Dr. W. Fisk preach on the words, "That I may testify the Gospel of the grace of God." His main point was to describe the Gospel as distinguished from the Law. The one, he said, was the presentation of justice and truth, the other a presentation of mercy and love, and the only possible way to be free from the law, was, and is, by the pardon of sin; until that time the law is our schoolmaster to bring us to Christ. He said further, that the law was a transcript of the divine mind, enforcing holiness and righteousness, and can no more be repealed than the eternal principle of right can be abrogated.

Rev. Elijah Hedding, before he was Bishop, preached on the words, "It is finished," and delivered, in substance, the same sentiments of Dr. Fisk, mainly showing the impossibility of salvation without pardon by the mercy of God as expressed in the Gospel, and that repentance and faith must precede that pardon; that the law was in full force, but the mercy of the Gospel by the pardon could relieve by pardon. St. Paul, writing to the Romans and to the Galatians, quotes six parts of the law of the Ten Commandments, thereby affirming substantially the whole law. By the law is the knowledge of sin.

The moral law given to the people through Moses was emphatically God's law given under such circumstances as no law was ever given, showing its great dignity; and was no part of the Mosaic code of types and shadows, but was a declaration of eternal principles of right, while the other was the language of prophecy in typical representation. To place the one in the same category with the other is an abuse of language, and of the design of both. By the moral law we learn our ruined condition; by the other we are referred to our great remedy.

We protest against the sentiment that the Decalogue in any part, or in its summary as given by Moses, and by Christ relating to love to God and man, has ever been, or can be, abrogated in one jot or tittle; and at the same time we rejoice in the fact that we may be delivered from its curse by Him who can be just and the Justifier of him that believeth in Jesus, and in no other way.

Dr. A. Clark says: "It was one design of law to show the abominable and destructive nature of sin, as well as to be the rule of life. It would be almost impossible for a man to have a just notion of sin so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit. It is then alone he sees himself to be carnal and sold under sin; and that the law and the commandment are holy, and just, and good. And let it be observed that the law answers this end not merely among the Jews in the days of the apostles; it is just as necessary to the Gentiles to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the Gospel to sinners, at best only heal the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister to alarm and awaken sinners; and he may safely show that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the Gospel; for in this sense, also, Jesus Christ is the end of the law for justification to them that believe."

The language of Mr. Wesley is to the same effect as follows: "The moral law as contained in the Ten Commandments, and enforced by the prophets, Christ did not take away. It was not the design of His coming to revoke any part of this. This is a law that never can be broken, which stands fast as the faithful witness in heaven. The moral law stands on an entirely different foundation from the ceremonial, or ritual, law, which was only for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written, not on tables of stone, but on the hearts of all the children of men."

When they came out of the hands of their Creator. And however the letters once made by the finger of God are now in a great measure defaced by sin, yet can they not be wholly blotted out while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages; not depending either on time, or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other." (Sermons, vol. 1, pp. 221-223.) Again he says: "No part of the law was to pass away." Much more might be quoted from his sermon on the law (vol. 1), but enough has been quoted to show his view of the unalterable law of God.

I here call attention to one objection to the above view, viz.: If the law stands, what are we to do with the Fourth Commandment, that makes the seventh day the Sabbath sanctified by Almighty God? Are we not all sinners by keeping the first day instead of the seventh? No, by no means. Upon this negative answer we offer the following: The Sabbath was ordained of God in connection with the creation, and could not be designated until the six days of creation were ended, and then the seventh was sanctified, and by that was made holy time. Now, therefore, one seventh part of time was to be appropriated to religious purposes and rest. Of course the Sabbath could not come in for the world till the world was made; the Sabbath was named and constituted for the world as one seventh part of time, or one day in seven; the law requires the same thing.

Now that the new dispensation has been introduced, what day of the seven shall be kept? Our Lord Jesus Christ has said, "All power is given unto Me in heaven and in earth." He said, also, "The Sabbath was made for man, and not man for the Sabbath." Therefore, under His sanction, the first day of the week was to be kept for holy purposes instead of the seventh. In confirmation of this, the apostles and all the early Christians observed the first day, which they would not have done without the sanction and approval of the Master. Therefore we are in full accord with the moral code, understanding that we are required to observe one day in seven.

This is no new theory, but is fully endorsed by Dr. Adam Clark and others. The old Sabbath stood connected with a great event; the new, with an event far greater, as moral sublimities are greater than nature's works. The culmination of the one is conflagration; of the other, eternal glorification. Dr. A. Clark says: "The object of the divine being is evidently to cause men to apply the seventh part of time to rest; and this may be as easily done at Spitzbergen as at any other place under the equator. Nor is it of particular consequence when a nation or people may begin their Sabbath observances; whether it fall in with our, or the Jewish, or even the Mohammedan, Sabbath, provided they continue regularly in the observance, and hallow to religious uses this seventh part of time."

The change from the seventh day to the first is no change in the spirit of the law, as a seventh part of time is observed as was originally intended. Mr. Wesley's view of this matter is expressed thus: "Is Lord even of the Sabbath"—this refers to that signal act of authority which Christ afterward exerted over it in changing it from the seventh to the first day of the week." With these views there is no change in the law as to its spirit and intent, but all is intact, as Mr. Wesley said: "One jot," it is, literally, not one iota, not the most inconsiderable vowel, or one tittle—one corner, a point, of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of any one, however inconsiderable it might seem, should ever be discontinued." Shall we declare for the abrogation on any pretense? No, never. We need the law to show us our condition and our sinfulness. Mercy can forgive and pass over, and love can do the same; but justice never. Here the sinner reads his condemnation, and there is no escape but by a mediator; to accept this Mediator is the duty of man as his only remedy.

Here we close our remarks by referring to Christ appearing to His disciples on the first day of the week, and teaching; thereby sanctioning the observance of the first, and not the seventh, day of the week for religious purposes. The seventh part of time leaves this Sabbath question free from all embarrassment as to the law, the Gospel, and every part of the globe in relation to the equator, or day in one place and night in another at the same time.

FROM CANADA.

Another month of the year having rolled away, reminds me that it is time to let you know what we are doing in the busy scenes of life. We have had a good share of warm weather, which has certainly not been very pleasant to those who were obliged to perform a large amount of manual labor, or keep themselves secluded in their offices, or private apartments, where they attempted to prosecute their studies. Such weather, however, has been very suitable for the country, and our broad acres have brought forth an abundance of all kinds of agricultural productions. The harvest has now been housed, so that whatever may have occurred at other lands, Canadians have enough to spare.

Trade of all descriptions, however, continues to be very dull. A few banks have gone down, and others have been pronounced to be in a critical state. Hopes are entertained that there will soon be a revival of trade, as the grain will be forwarded to market, and money will circulate

more freely. The times have been especially hard on tenant farmers and mechanics generally.

Great expectations are formed respecting the Exhibition, which is to be held in Toronto during the next three weeks, commencing Sept. 5, and which will be opened by the Governor-General and the Princess Louise. After this will come the provincial exhibition at Ottawa, which will be followed by the county and township fairs. The country is overdone by those gatherings, called fairs, and the good resulting from them may be questioned.

The camp-meeting season is about over with us. There have been some delightful seasons at these "feasts of tabernacles." A few have been held on the Indian mission stations, greatly to the delight of the swartwits of the forest. Grimsby and Thorntown and Island Park have been as popular as ever. The park is largely patronized both by Canadians and Americans, and bids fair to become a most distinguished summer resort; indeed, some predict that it will eventually become a city. The conventions held in connection with Sunday-schools, science, temperance, and religious questions, were numerous, and well attended, and were addressed by some representative men from the various Churches on both sides of the line. A few old-fashioned camp-meetings have been held, in some suitable centres, with a view to give an impetus to the cause of God in the circuits which are comprised in the districts where the said meetings were held.

We are now busily engaged in inaugurating the "Relief and Extension" scheme to which previous mention has been made in my correspondence. One hundred and fifty thousand dollars is the sum intended to be raised for the payment of the debt on the mission fund, and for further extension, and making better provision for the superannuated ministers and widows, some of whom are known to be in very necessitous circumstances. Fears are entertained by some that the scheme will not be successful, seeing there are so many local objects which demand pecuniary assistance. Some boards of churches have even reduced their appropriations of their ministers much below what they were last year, so that some who have been accustomed to receive \$800 or \$1,000, are cut down to \$600, and others even lower still.

A scheme has also been inaugurated for the formation of district scholarships, the minimum sum for which is \$25. These scholarships are forwarded to the Senate of Victoria University, and by their board awarded to such students as may be best entitled to the same. In this way Victoria University will be able to compete with other seats of learning, which have hitherto held out such inducements to young men as have, in some instances, allowed them to their halls who should have graduated at the Methodist seat of learning. The Western Conferences save their sanction to the scholarship scheme, and now the financial district meetings have made their offerings, though we have not yet heard as to the exact number of scholarships, nor their respective value, which have been contributed.

Sept. 3, 1879.

Our Book Table.

Mr. Warren F. Draper, of Andover, issues a new and carefully-revised edition of the COMPLETE HEBREW AND CHALDEAN LEXICON TO THE OLD TESTAMENT, with an English-Hebrew Index, by Benjamin Davies, Ph. D., LL. D. This edition is carefully edited and accompanied with a concise statement of the "Principles of Hebrew Grammar," by Prof. Edward C. Mitchell, D. D., of Chicago. The first London edition was published in 1871, and was received with great favor. It had the lexicons of Gesenius and Forster as a basis, but its revisions and additions are so extensive, that it amounts to an entirely new work. The condensation and abridgment of these works, has made this volume much more easy and convenient for use and reference. The text, both Hebrew and English, is very beautiful. It is great to know that the study of this sacred language is increasing, and is far from being confined to professional students. Every lover of the Hebrew Bible will welcome this attractive and complete classic to his inexhaustible treasure. For sale in Boston by Estes & Lauriat; cloth, \$4.25; half Russia, \$4.75.

THE DATA OF ETHICS, by Herbert Spencer. New York: D. Appleton & Co. 12mo. 288 pp. Finding art to be long and time-fleeting, and warned that his philosophical work, which he had laid out for himself, might very possibly stretch beyond his allotted human life, Spencer has anticipated, in time of publication and position in his series, the issue of this work, as of superior importance. He seeks to show, in his great speciousness of argument and his pellucid flow of sentences, the scientific basis of morality; how it is evolved out of human relations, without requiring the revelations or sanctions of inspired writings. It gives the science of morals, as suggested by physical, biological, psychological and sociological facts and necessities. We fear, after all, an average man would fall to be as profoundly impressed with the importance of walking humbly, dealing justly, and loving mercy from this finely-spun and richly-figured philosophy, as by the homely, dogmatic and divine commands and precepts of Holy Writ. Indeed, how can there be any ethical character to necessitated and evolved acts? Where can any positive standard of ethics be found? A new evolution may create other psychological and social necessities, and enforce new judgments as to character and conduct. Everything is in a state of flux on this theory. What is right and wrong to-day may not have been so a thousand years ago, and may not continue to be so a thousand years to come. We are simply left in a short-lease moral sea. We shall look to Prof. Bowne for a critical review of the book. It is one of those toothsome bones which he delights to pick.

FOOT PRINTS OF VANISHED RACES IN THE MISSISSIPPI VALLEY, by A. J. Conant, A. M. This octavo, 122 pp. St. Louis: Chauncey R. Baras. Mr. Conant has made the familiar and immense mounds of the West a careful and protracted study. In this interesting and finely-illustrated volume he gives a full account of them, and a descriptive and pictorial representation of their contents. He then discusses their significance; the intimations found of an immense population far different, and of a superior civilization from all existing Indian tribes, presenting the various theories upon this subject, with all the data to be obtained; but does not attempt, himself, any positive generalizations. The book is a very valuable and interesting one, and will be welcomed by all our archaeological and antiquarian students, making a valuable addition to this growing literature.

The Chantrelle text-books form, by themselves, quite a library. From small tracts, containing the barest summaries of the subjects discussed, the earnest President

of this people's university now issues, through the press of Phillips & Hunt, a volume upon ENGLISH HISTORY AND LITERATURE, from the earliest period to the later dates of the Norman rule. It makes an octavo of 304 pp., and is the first of a series of volumes of like character. The work seems to be prepared by one who has made the origins of the English language a careful study, and will be an equally valuable text-book for our academics.

SUMMER SAVORY, GLEANED FROM RURAL NOOKS IN PLEASANT WEATHER, by Benjamin F. Taylor, LL. D. Chicago: S. C. Griggs & Co. 16mo, price \$1.00. For sale in Boston by Lockwood & Brown. Short and very lively sketches of vacation rambles form the staple of this attractive little volume. It can be read in place in the hammock under the trees, or as one swings along in the car. The volume shows the power of the fancy to give interest to the commonest events, and to throw a glow of attractiveness over the simplest subjects of contemplation.

John Wiley & Sons, New York, publish, in a very attractive form, the LETTERS AND ADVICE TO YOUNG GIRLS ON DRESS, EDUCATION, MARRIAGE; Their Sphere, Influence, Work, Rights, etc., by John Ruskin. It makes a thin octavo, with flexible covers. It is a beautiful and useful gift to place in the hands of a daughter. It would be a fine present to bestow upon the students of our young ladies' seminaries. To the exquisite charm of style is added excellent sense and remarkable impressiveness. Ruskin has no peer in his special line of literature. For sale in Boston by A. Williams & Co.

D. Appleton & Co. have commenced the publication of a valuable series of "Condensed Histories of Early Christian Literature," under the careful supervision of Prof. George P. Fisher, D. D. The first of these "primers" is entitled, THE APOSTOLIC FATHERS AND THE APOLOGISTS OF THE SECOND CENTURY, by Rev. George A. Jackson. 16mo, 203 pp. These are admirable compendiums for young students, and all that the average reader will desire to know of these early Christian writers. The work is well executed, and will form a valuable addition to the Christian student's library. From the same house, in the second section of "Foreign Authors," we have YOUNG MAUGARS, from the French of Andre Theuriet—a well-told story of French domestic and social life, remarkably clean, on the whole, and unobjectionable in its details and inculcation of social morals.

In their miniature library of "American Health Primers," Linday & Bakstian issue SUMMER AND ITS DISEASES, by James C. Wilson, M. D. 16mo, 160 pp. Cloth, 50 cents. These volumes embody the best advice of the legitimate practice upon the subjects discussed. The present manual considers the familiar diseases of infancy, the Heat Fever, Diarrhea, Dysentery, Autumnal Fever, Hay Fever and skin diseases, incident to the heated and fall terms; but it is a very handy and valuable manual, and should be at ready call in every family.

The "Danbury News" Man? Mr. James M. Bailey, appears in book form again under the title of THE NEWS MAN'S CONFESSION. The book is funny enough, of course; but it has a mission. It is a story of effusive love before marriage, and thoughtless selfishness in little things afterward. The author plainly hopes it may make one husband more tender, one wife more patient, and sell well. To which we Methodistically add, amen! The book is published by Lee and Shepard.

Eldridge & Brothers, Philadelphia, issue No. 3 of their "Manuals for Teachers"—ON THE USE OF WORDS. Small quarto, 50 cents. It is prepared, as are the previous volumes, by an expert hand, and will be eagerly welcomed by young teachers and the older scholars of our schools.

AFTERNOONS WITH THE POETS, by Charles D. Deshier, is a delightful book. It is handsomely published by Harper & Brothers, and for sale in Boston by Lee & Shepard. It makes a square quarto of 320 pp. Its chapters are devoted to an intelligent critical discussion of poetry, opening with the sonnets, and of the poets, commencing with Chaucer and Spenser, and their times. The different following marked eras, like that of the Elizabethan, reign of James the First, the period from John Milton to Wordsworth, and from the latter to Talfourd and Mrs. Hemans, are considered, in order. The closing afternoon is devoted to love poems by women, and the poets of the last half century. It is a pleasant book to take up for occasional reading, and an admirable text-book for the higher classes in English literature, in academies and high schools.

In the finely-published series of volumes entitled, ENGLISH MEN OF LETTERS, under the editorial supervision of John Morley, Harper & Brothers issue a biographical sketch of Edmund Burke, the editor of the series. It gives rapidly moving history of the chief incidents in his early life, and a record of his political connections and his great forensic triumphs, in his after course. This vividly-written sketch of Burke forms an admirable introduction to the study of his collected speeches and essays.

From the same house we have the SECOND PART OF THE GERMAN PRINCIPALS; A First German Reading Book, constructed on the plan of Dr. William Smith's "Principia Latina." 12mo, elastic covers, price 60 cents. It has a classic and notes, and is one of the best in arrangement, selections, and completeness of preparation, of our academic text-books in German.

The same firm issues another of their beautiful miniature editions of the classics, THE SELECT LETTERS OF CICERO, edited by Reinhold Koiz. Price 65 cents. These are beautifully-printed little volumes, and deservedly popular with students and classical scholars.

T. B. Peterson & Brothers issue RANCY COLTREN'S COURTSHIP, with eight illustrations, by Major Joseph Jones, of Pineville, Ga. Price 50 cents.

NEW MUSIC. From Oliver Ditson & Co., Boston: The Bonnie Rwan Bush, song, by Mattie Carleton; London Bridge, song, by J. L. Mollo; Unforgotten Days, song, by J. L. Roeckel; To Savilla, song, by Jos. Desauer; Greeting, song, by Franz Abt; Song of the Birds, easy piece for the piano-forte, by M. F. Huse; When de Bulle Fiy, vocal selection from operetta, "U. S. Reg'lars," music by T. H. Hanna; Thought Lost to Sight, to Memory Dear, song, words by Ruth Jenkins (1702), music by Frederick Cowen; Sail On, Sail On Forevermore, solo, duet and quartet, by D. W. Lyon; Till Then, song, by Ciro Pinsuti; Reporter's Polka, from "Follies," Lauwrens; Gems from the Musical Record—Muette Chas. Bohm; The Contrabasso, opera, by Arthur Sullivan; Bolero, Le Baron; Learning to Walk, for the piano, by M. F. Huse.

From F. W. Helmick, 136 W. Fourth Street, Cincinnati: Plant Sweet Flowers on my Grave, words by H. W. F., music by Eddie Fox.

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ZION'S HERALD.

THURSDAY, SEPTEMBER 18, 1879.

The foreign event of the past week has been the terrible calamity that fell upon the English Embassy in Kabul, Afghanistan. It was almost exactly similar to one that happened in the same country in 1841, and had been prophesied by one familiar with the condition of the country. Several regiments of Afghans waited for their arrears of pay. Amer Khan Khan was powerless to subdue or control them. They attacked and finally burned the buildings of the British mission. Major Cavagnari and all the British Embassy and military escort are reported as massacred. The British forces hold the passes in the country, but are not in sufficient force to subdue and punish the revolt. Another severe and expensive campaign seems to be opening before England, as the result of the unfortunate attempt to occupy the country. Earl Beaconsfield will have a fair opportunity for the full display of all his diplomatic abilities to calm the mind of our irascible friend, John Bull, and to convince him that everything is moving wisely and well in spite of these awkward and very serious disasters.

The last *Congregationalist* contains the report of a memorable "experience meeting," held in a corner of the denominational book-store, in Boston, on a certain Monday morning. One of the company knew of nine ministerial brethren, without regular work, who came to the city on the previous Saturday, hoping to secure "a chance to preach;" two only succeeded, and in one case this was a gratuitous service. Another, in relating his "experience," knew of four others who came on the same errand, only one of whom obtained a pulpit, and heard of many others who were unsuccessful. At the eleventh hour, in the market-place (Mr. Sargent's office, Bromfield St.) with "no man to hire them." A pathetic tale was told of one of the applicants, who had come from a distance at considerable expense, as he had been free Sabbath without employment, with a family of five children and an invalid sister, and felt that "something must be done." The body of the discussion in the conference turned upon the manifest evils of their present (Congregational) system of supplies and settlements. One brother affecting closed his remarks, as he related his struggles since his leaving the seminary to the present time—"and (now) I find myself and family adrift, with no harbor in view." They could not solve the conundrum how there should be such an earnest call for more ministers, and such urgent pleas from secretaries of educational societies and the faculties of seminaries to aid students for the holy calling, when so many ministers were "adrift," and no "harbor" visible on their horizon. There are trials in the itinerant ministry, and heavy sacrifices sometimes to be borne; but in no part of our work have we ministerial brethren thronged on Saturdays with numerous applicants for pulpits, whose only dependence is upon these irregular supplies. We cannot set too high an estimate upon our wonderful, providential, itinerant polity. It may not yet be perfect in its working, or beyond the necessity of modification, but that Methodist minister who seeks to weaken its permanency, or in any wise destroy its harmonious operations, accomplishes an injury to his ministerial brethren in succeeding years, and to the Church, the full measure of which cannot be easily exaggerated.

The highest form of loyalty to any denomination, is to exhibit its utmost spiritual possibilities. It was not so much its Scriptural and rational creed, its exalted songs, its popular pulpit discourses, as its experimental power, which commended a form of faith, everywhere spoken against, to the thoughtful New England people at the beginning of this century. It was the manifest "new birth" testified both by unimpaired peace and power over the world, and by the direct persuasion of the Holy Spirit; the hearty consecration to a Christian life, and the daily heavenly conversation, that made a reluctant community confess that the people called Methodists had been with Jesus and learned of Him. Better than any loud-voiced boasting or self-commendation, better than any labored grouping of the grand accomplishments of a Church, better even than a triumphant defense of its polity and power, are the holy walk, the humble temper, the ready self-sacrifices, the efficient evangelical services of its dis-

ciples. Nothing is more ridiculous than the sight of a pretentious youth taking upon himself high airs on account of the confessed greatness of his father, while his own personal claims to respect are without foundation. We are the sons of honored fathers, ourselves only honored as we emulate their heroic virtues. We honor them most, not by shouting their praises, but by following in their footsteps and exhibiting their Christ-like spirit and martyr-zeal.

He may be a good man, but is also a very narrow and uncomfortable one, who sums up all excellence in one grace. Some men narrow themselves to one reform, excellent enough in itself, but only one of a great constellation of charities. They measure men simply by this one standard. If they are "sound" here, they have reached the summit of human perfection; if they hesitate here, all their other gifts and graces are worthless. The Gospel with them has but one idea in it. Human advancement turns upon one line of policy. Character is decided by one attainment. They are impatient to hear of anything besides; this or nothing. Everything is a failure that comes short of this standard. Such men are too conscientious (of a certain description) to be useful. They cannot work with others, because their neighbors are too liberal in their views. They must fight on their own hook, and on one line, or not at all. It often happens that their guns are pointed towards their real friends rather than their foes. Now, truth is many-sided, and the Gospel serves "unto the uttermost." There is nothing friendly to man that should be foreign to a disciple of the Son of Man. All good causes should have his countenance; and all good men, working in different ways, but sincerely, to accomplish the elevation of the race and the glory of God, should have his hearty God-speed, even if they work in different lines than himself. Orthodoxy is not necessarily narrow; nor "liberalism," so-called, catholic. Narrowness is not so much in the creed as in the men. Nothing is more disagreeable than to find a narrow soul building up its little personal ramparts in the centre of a broad and generous Christian Church.

We have never heard, at the opening of a new season, more encouraging reports from the Churches than at the present time. Special evangelical labors have been commenced quite generally. Reports from all portions of New England assure us of a revived condition of the Churches, and of numerous conversions. Large attention is properly given to the young people and children. It is desirable to develop the social element in the Churches; to win the youths of the congregation to a frequenting of the sanctuary, and to substitute something better for the worldly amusements of the streets; but it is a thousand-fold better to win their hearts to Christian discipleship, and to enrich their lives by introducing them early to the blessedness of living for others and for the Master who died for us. It is an auspicious hour, and blessed are they that sow by all waters.

RECEIVE IT INTO THE CHURCH.

The temperance reform has by some means passed quite away from the fellowship of the Church. It was born in the Church and was christened at her altars. The memorable sermons of Dr. Beecher were the earliest prophetic tones of her pulpits, and were rapidly echoed all along the line. All the early temperance gatherings were held in her houses of worship, and from ecclesiastical bodies came the earliest recognition of the vital importance of the reform.

The first struggles against the evil were within her folds. The awful evil had become entrenched in the heart of her membership. Her ministry had been periled by the beguiling and destroying beverages; her officers made their fortunes by their sale. The battle was a terrible one, developing the bitterness of a family quarrel. But the truth generally triumphed; the Churches, as a whole, became, to a large extent, officially clear of the sin. But the victims of intemperance were still found within the fold. The pledge was freely circulated in the Churches; the Sunday-schools were largely formed into temperance societies; and special efforts were put forth to prejudice the minds of the young people against the use of alcoholic drinks. On the public and national holidays, they were called, in processions with significant banners, to out-of-door festivals, where speeches were made to them upon this important theme. In the Methodist Episcopal Church in New England there hardly remained a dissenting voice in the ministry or membership to the most pronounced temperance sentiments of the hour. The theme entered into the regular ministrations of the pulpit, and the work of saving intemperate men became a legitimate part of the social religious efforts of the Church. Many of our Churches had a regular weekly social temperance meeting, and the salvation of a drunkard, both from his drinking habits and his sins, was of so constant occurrence as to attract little attention. Scores of these men were redeemed under the hallowed influences of altar services in old Bennett Street and in Church Street of this city, and in other Churches all over New England.

The result of this constant Church action was both to keep the membership pure in this respect and to defend its childhood from falling into temptation. The boys and girls of forty and fifty years ago who were connected with our Sabbath-schools, were all pledged, over and over again, against these poisonous drinks, and have reached their maturity with their appetites free

from insane longings for them, and their habits confirmed in refusing their use as beverages. Until within a few years, it was one of the most unusual of incidents to hear of one of our ministers becoming, in any wise, addicted to the public or private use of alcoholic drinks of any kind.

But in some way the reform has taken its letters of dismissal and removed its relations from the Church, without any benefit to either party, but rather with harm to both. We do not wish to offer an objection to any of the organizations in which it embodies itself; but the Church needs its presence, and it needs the benedictions of the Church. The political organizations are necessary measures to secure a legal expression to the confirmed judgment of enlightened men as to the evil wrought by the liquor traffic. The social associations develop one of the strongest human defenses against its temptation, and aid in creating public sentiment. But the Church of God, as inculcating one of the prime virtues of its faith, as warring against one of the most powerful foes to its purity and progress, as seeking the highest good of the community, and entrusted with the training of the ministry and membership of the coming generation, cannot yield solely to these outside organizations the work of saving herself, her children, and the community in which she should be the preserving salt, from so dire a scourge.

It would be well if the reform could be made a regular department of the denominational polity; perhaps be connected with the tract work, and have the organizing and efficient supervision of an experienced secretary. There is a field wide enough, important enough, and vital enough, to justify such a recognition of this great Christian work. But whatever may be thus officially attempted, the temperance movement must have a new Christian baptism, and come forward once more to the altars of the Church for her prayers and benedictions. There is occasion enough for a new series of sermons like Dr. Beecher's from the pulpit, simply addressed to the changed aspects of the question. A little emphatic stirring of the question in the sanctuary might now develop an unexpected necessity for fresh and vigorous work in high places among the membership. And where are the boys and the young men of the Sunday-school in these days, on this question? Does anybody in the Church know how life temptations are still in the community? What are the domestic and social customs now of professed Christians into whose hands wealth has come, bringing with it worldly habits and influences? Let the temperance reform be again won back into the heart of the Church, and be prosecuted from its hallowed centres with Christian zeal as long as human appetite, inflamed of Satan, seeks to triumph over virtue, purity and piety.

THE PORTUGUESE IN CENTRAL AFRICA.

The revival of the rivalry in Europe to obtain a foothold in Africa, the Portuguese also are coming to the front. Their anterior history in regard to the "Dark Continent" is about as dark as the country; for the terrible slave-trade was much of its development to their labors. For centuries they have extracted wealth from the mines, and the flesh and blood of Africa. But they have always confined their explorations to certain accessible and profitable locations, and have cared but little about exploring the interior as long as the accessible frontiers gave them a field for their ignoble ambition. Now, however, they see that to stand still is to retrograde, and they therefore push out their scientific men to insure a share of the spoils, if not of the honor to be gained, in opening up the hitherto strange regions of the southern continent.

About two years ago the Geographical Society of Lisbon fitted out an expedition party, headed by Major Serpa Pinto, with a view to explore Central Africa, from the western coast south-east. The party left Benguela at a point on the coast of ten degrees south latitude, in July, 1877, and Pinto reappeared at Port Natal, on the extreme south, a few months ago; since which time he has been relating his story to some of the principal geographical societies of the continent. He has just had a noted meeting in Paris, where he talked to all the geographical savants of France, and some collected from other countries.

The Portuguese claim that he is a second Stanley, and are ready to compare him to Livingstone and Cameron, which claim to us is not so clear. But he is, doubtless, a daring fellow, and has a clever way of making a good story. He seemed to be in a sort of confidential mood in Paris, and let the French into some of his amours among the dusky princesses of the torrid zone. But we will follow him in his Parisian story, and let him coin the grave with the gay: The expedition was well supplied with munitions, and all necessary apparatus for geographical and meteorological observations; and all went well from the starting-point as far as Bihé, about 250 miles inland. Here Pinto was taken down with the fever, and lay so sick for a time that his companions took most of the supplies and instruments, and proceeded on their journey, and neither their whereabouts nor the time of their return to Europe is known. This seems a strange sort of story, which evidently shows that matters were a little out of trim somewhat. Pinto recovered, after three months of frightful sufferings, to find himself destitute of even the scientific books needed for his information and calculations. But by the aid of a

fellow-countryman at that point, he decided to make up a new expedition, and went to work at reproducing his formulae, and making or obtaining necessary instruments, which herculean labor occupied him for three months.

In the month of March of last year he recommenced his exploration, with the resolve to trace the course of some of the large and almost unknown rivers. He traced the line of the Cunene, and found it navigable to a great distance; then he encountered the main branch of the Zambeze, a very large stream, which after a course of about 2,000 miles, empties into the Mozambique channel. The tributaries of this river are very numerous, especially on the left bank, and most of them had never before been explored. The main stream has been confidently counted on as a great and important channel for trade and civilization to the interior of Africa; and Pinto dispels many of these fond hopes by his story about the cataracts, for he declares that he found no less than seventy-two cataracts where previously published accounts had led him to expect but five! If this is the fact, the Zambeze might as well be given up as an unprofitable subject.

On this route the bold explorer was the hero of a great many episodes, comic and dramatic, with the tribes that he encountered; and in his conflicts with them he more than once came near coming off second best. Once he undertook, with his little band, to have a lion hunt; but the perverse beasts returned the compliment with usury, and Pinto and his party were glad enough to come in from the chase minus the lions and plus whole bones.

As a recompense for this inhospitability he had a more tender adventure in the territory of one of the central tribes. A daughter of one of the chiefs, a very beautiful person in her way, fell violently in love with the young explorer, and sought to inspire him with the passion by which she was consumed. But Pinto had left a charming young wife in Europe, and he found it no easy task to make the royal maid understand that according to the laws of his country he could not possibly marry her, even with the chance of becoming a king in Central Africa.

Again he told the brilliant French Assembly that the negro women all carry their children on their backs while engaged in their rude labor, and that the latter lean their heads away to the right on the mother's shoulder—a custom contracted so finely in early life that nearly all adult negroes have the habit of leaning their heads to the right. At this moment the company discovered a large negro in the audience, with his head perched on his right shoulder, apparently trying to comprehend the words of the speaker, whose French was a little open to criticism. The phenomenon was so opportune to the occasion that the entire company broke out into a hearty laugh.

The closing words of his story led the explorer through the territory of the Transvaal Republic and the Zulu country, which, however, he refrained from enlarging on because of the strife between them and the English. He was desirous of saying nothing that would hurt the feelings of the enemies of the Zulus, as he evidently contemplated a visit to the Geographical Society of London. Pinto brought home rectified charts of the Zambeze, which are doubtless valuable, and a very large collection of plants, insects, birds and reptiles, making quite a rich addition to the cabinets of Lisbon. He is without doubt an able and adventurous man, but we cannot see that he has added much to our knowledge of Africa, and think it quite an assumption to compare him to Livingstone or Stanley.

NEW YORK LETTER.

CAMP-MEETINGS.

A recent number of *Zion's Herald* is unusually rich in detailed accounts of various successful camp-meetings, lately held in different parts of New England. Few, if any, venture to remark, have been more interesting and profitable than that which closed at Pine Grove, Littlefield Co., Conn., on the 25th ultimo. On the last day, from five to ten thousand people were present at the public preaching, and a more orderly, reverent, attentive crowd was never assembled. Bishop Simpson had previously delivered a sermon of characteristic pathos and power, full of the marrow and fatness of the Gospel, and wholly adapted to edification in holiness. Dr. Newman had delighted his hearers with a broad, glowing description of the power of Christian ideas and Christian experience in the departments of scientific, social, and political life. Drs. Hare and Carroll had ministered in holy things with delectable grace and fervor. The rank and file of the preachers had exhibited trained energy and practical skill in dispensing the Word of life, and every exposition and every appeal had contributed to the grand ends of the vast concourse. The love-feast was Pentecostal in spirit, in intelligence, in preparative discipline for future labor. In the afternoon, penitents of both sexes bowed humbly before God, and sought His mercy. The miles preponderated in number. Boys, youths, adults, old men, all knelt in prayer at the same bench, and many were blessedly translated into the kingdom of God's dear Son.

Western New England is no whit behind eastern New England in shrewd, inquisitive intelligence, in aptitude for searching inquiry into men and doctrine, in the grip and vim with which it takes hold of aught that may help the spiritual and material condition of the commonwealth. Christianity is not a failure. Methodism—Christianity in earnest—is a demonstrated success. It retains what it has won by long decades of hardest toil, and uses it as vantage ground for further beneficent aggression. The active, heroic veterans of the itinerancy have never been croakers. Bishops James and Ames, Hector Brownson, and many others, never ceased to assert that these are the best times for the Church and the world have ever seen. There is no doubt about it. But the world is not won for Christ yet. Humanity, to use Herbert Spencer's phrase, is not "in harmony with its environment yet." It fully

needs the old but ever new Gospel, the fervid urgent call of salvation by grace through faith in Christ, enforced by undimmed statement of the eternal sanctions.

Among the hundred preachers present was Lorenzo Dow, as he is popularly called. His real name is Purcell Lorenzo Dow. He is a relative of the "eccentric cosmopolite," but has nothing eccentric about him. Manly, stalwart, devoted, he is the incarnation—or seems to be—of hard good sense. Had he enjoyed the advantages of the higher schools and yet retained his individuality, he would, doubtless, have become a man of greater mark than he can be without them. Still, he will make his mark, broad, deep, and lasting, or we mistake.

THOUSAND ISLAND PARK.

From the Howatons to the St. Lawrence is a "thoroughfare." Nevertheless, the two are connected by a beautiful fringed beach. The Thousand Island Park, the annual festival of tabernacles had been held before our arrival. A Normal Educational Conference was in session, and was discussing matters germane to pedagogy. Each speaker was announced as a Doctor or Professor; and each speaker, with the single exception of Dr. Bennett, of Syracuse University, fell in with the course of his learned observations, as can be detected in utterances of the same length, by ordinary preachers. Bishop Bowman's "Observations Abroad," or reminiscences of his late episcopal tour around the world, were worthy of the keenest and most thoughtful attention. As described by him, they suggest with piercing keenness the great truth, that Christ is the Great Teacher, and the preaching of Christ crucified the greatest educational force in the universe.

From the Educational Conference, a series of lectures on Social Science had been delivered by various speakers. Most conspicuous among them was Anthony Comstock, who is one of God's special instruments for the purification of our social life, and who has done more to stay the deluge of purulent, leprous literature that threatened to inundate the cleanest homes, and to pollute the imagination and convert all other agencies combined. It is impossible to overestimate the harm wrought by the United States mails to the youth of both sexes, in and out of our public and private schools. He has debauched the morals and poisoned the minds of young ladies in colleges, and brought them down to the curb-stone and the lazar house. It has consumed the flesh of many a promising lad, and doomed his memory to eternal rottenness and shame. It has wrung from the hearts of countless parents an outcry as sharp and anguished as that of David over Absalom. It should be committed at once, and wherever discovered, to the flames. Its writers, printers, and distributors should receive—without hope of pardon—the punishment by statute provided. God, holiness, decency, health, happiness, every interest of society, demand their suppression. All Christians, as such, must give their sympathy and aid to Comstock and his coadjutors. No repeal of existing laws, no concession to Ingersoll and his friends, no mitigation of punishment to Bennett, or any of the unclean crew in the grip of the law should be permitted to enter the category of probabilities. Three thousand people, alarmed and surprised by the terrible revelations of Mr. Comstock, bade him God-speed in his defensive work, and pledged themselves to co-operate with him by a series of vigorous and appropriate resolutions.

ONEIDA COMMUNITY.

The beneficent effect of his special work was apparent a few days afterward, at the spot occupied by a singular, anomalous society called the Oneida Community. An excursion train, on which our correspondent journeyed, stayed at the place for fifty minutes. Hardly that the travelers might take dinner. In order that the meal, we went through some of the buildings, and also ascended the tower of the principal one for the sake of the view it afforded of the six hundred acres belonging to the communists. At the office we purchased all the literature they would sell, with the exception of a cook-book. J. H. Noyes' "Principles of Communism" were not offered, nor would they produce them in response to inquiry. Comstock's work has stopped their transmission through the mails, and has greatly decreased their sale. Copies enough are in existence, and are said to harmonize in teaching and character with the two hundred (more or less) men and women who attempt to dignify the system by a promising but systematic intercourse with the outside world. A band of every woman and each woman the wife of every man, by the name of complex marriage. They claim to be sinless in all this. They are "perfectists," "communists," embodiments and illustrations of the perfected kingdom of our Lord on earth. While professing to aim higher than the Scriptures urge one to do, they have sunk lower than the filthiest swine in the drove of Circé.

The conscience of New York, as represented by some of its ablest ministers, is aroused by this enormity. It must and will be consumed by the breath of public indignation. Connecticut is disgraced by the kindred fungus on the body politic at Wallingford, and should also purge herself from the pestiferous excrement. The whole institution is a painted Jeshabel, a huge disgust.

TRENTON FALLS.

A four hours' tarrying at the celebrated Trenton Falls affords more pleasant matter for thought. They consist of the rapids, cascades, and cataracts of the West Canada Creek, a small stream of the Mohawk, on its way to the ocean. The Indians named the river the Kanayohora, or "leaping water." Rev. John Sherman, grandson of the celebrated Roger Sherman, and pastor of the first Unitarian Church in the State of New York, became the proprietor of the falls, and the instrument of making them widely known to the public. Trenton Falls do not appeal to the eye as the St. Lawrence, rather evokes expressions of admiration. But when, during the spring freshets, the torrent rises twenty or thirty feet, and rolls along huge granite boulders weighing twenty or thirty tons, over the floor of the awful chasm, and with thunderous din over successive precipices, ranging from fourteen to forty feet in height, the uproar becomes positively dreadful to the ears. The rocks through which the stream has cut its way are said, by Professors Runkin and Eaton, to be of transition character, and the first that contain organic remains. In the lower part of the chasm (some 200 feet deep) they consist of compact, fossiliferous limestone. Entire specimens of the large trilobite *Isotelus Gigas* have been obtained there, and where else in Europe or America. *Terebratulæ Productæ*, *Orthis carinata*, *Orthis*, *Crinoidæ*, *Graptolites*, *Nautili*, *Lingula*, *Mitella*, *Corvus*, *Ammonia*, *Conularia*, *Quadriculata*, and many other univalves and bivalves. The Trenton Falls consists of about four hundred strata. This immense series of de-

posits has been elevated, dried, contracted and cloven into irregular geometrical forms. The masses of granite brought down from the water-shed between the waters of the Black and Mohawk rivers have worn out deep basins in the soft rock, broken up the strata, and worn out this singularly attractive gorge.

Trout are scarce in the waters of the West Canada Creek, but the deer and moose still come to drink at its quiet pool. The beautiful blue heronbill of Scotland fringes the banks, and many rare plants and ferns load additional grace to the Kanayoh, or "amber river." It is worth a visit from Bostonians.

R. WHEATLEY.

Editorial Items.

The Boston Journal gives, in its issue for September 11, another of those exasperating and frequent incidents, occurring in the Gulf States, showing the social and moral condition of a portion of the community, and the helpless weakness or confirmed injustice of the present administration there of the law of the land. This story does not come from a newspaper reporter, or a prejudiced visitor, or a "carpet-bagger," but from the trembling lips of cultivated and broken-hearted women. Their tale is confirmed and enforced by the most casual notice possible of the incidents they recite in the local press; scarcely the slightest interest apparently being awakened by them in the vicinity of their occurrence. These ladies, a mother and two daughters, are now residing in Boston. They are the mother and sister of Hon. S. L. Austin, Jr., parish judge of East Carroll, La., and wife of the postmaster of the place. Before the war the family lived in Georgia, where Judge Austin and his sisters were born. The father first removed his family to Texas, and a few years since came to Lake Providence, La., where he was made postmaster. His son was liberally educated in Virginia, talented and industrious, an excellent lawyer, and ultimately was appointed parish judge. For the fearless discharge of his duties in this office and previously as district attorney, and on account of his control of the colored vote, he secured the ill-will of the "shot-gun" fraternity, and was threatened with assassination, although he was personally, through his generous and gentlemanly habits, popular in the community. A desperate character by the name of Squire Lusk was engaged to accomplish the taking off of the father and the son. He openly provoked a riot from the former on the way to the post-office, and then deliberately drew his pistol and shot him so that he died immediately. The son, hearing of the affair, hurried to the scene, and was himself shot and fatally injured by the villain as he approached him. About the same time, by a strange perversion of justice, a large property of the father had been snatched away from him. The friends of Lusk entered the town under arms, after his arrest, to release him from the jail, but were persuaded to abandon their purpose, as they were assured it would be made to appear that Lusk had killed his victims in self-defense. A negro who had witnessed the murders was threatened with death if he did not testify that the shooting was in self-defense, and other witnesses were intimidated. Lusk was finally released on a bail of five or six hundred dollars. Without property, with the loss of the male defenders of the family, with no proffered aid from those who saw the injustice and wickedness that had been permitted to be visited upon the family, they came North, hoping to find shelter and some means of support. If such an event had occurred anywhere north of Mason and Dixon's line, the whole country would have been moved with the full current of the outraged public press. Such a magistracy, as permitted the succession of abuses and crimes to occur as related in the *Journal*, could not have existed at the North longer than for a legal act of impeachment to have swept it away from the presence of the community it dishonored.

Wesleyan University at Middletown, cherished institution of the Church, forever hallowed for all Methodists by the memory of Fisk and Olin, has opened the new college year very successfully. Over 62 new students registered, more than fifty have been admitted, and the freshman class will probably be larger than that of last year. There has been a valuable increase of apparatus for the department of physics, by special donation, and an admirable new lecture-room has been fitted up for the same department. The back-breaking, too-long-time-honored wooden benches in the South College recitation-rooms have given place to exceedingly comfortable seats, and the most approved writing apparatus; and all the buildings have been put into thorough repair. Indeed, no year passes without some substantial increase of the appliances for the comfort and culture of the students. They perceive and appreciate this fact, and much enjoy their free and cordial relations with the faculty. The noble board of trustees, with some assistance from other friends, have made provision for the prompt payment of the \$100,000 debt, and the annual deficit in the current income. Our oldest and best-equipped college has one urgent want, and richly deserves to have that want promptly supplied. Give "old Wesleyan" an ample endowment! Put into her permanent funds \$300,000 more, and she will give the Church and the world grand account of such a trust.

The long-announced work, prepared under the supervision of Dr. J. M. Reid, one of the secretaries of the Methodist Episcopal Missionary Society, is now in the hands of the booksellers, and rapidly, we trust, passing into the hands of readers. The two handsomely-printed and fully illustrated volumes are entitled, "Missions and Missionary Society of the M. E. Church." The work has been long called for. It has been carefully prepared. It contains just what our ministers and people wish to know and to have at hand for constant reference—a detailed account of the origin and progress of each of our mission stations, and the consecutive story of the general work in the dominion, and the rapid widening of the evangelic work at home and abroad. The work is full of stirring incidents, and will awaken afresh, we hope, the missionary enthusiasm of the Church. It comes at a good time, just before the special annual efforts in New England to raise the missionary collections. The pastors will find it an invaluable aid to them, and its general circulation in our families will have a favorable influence upon current missionary collections, as well as bestow upon its readers an intelligent conception of this great work. An expert hand will soon give a full and adequate review of this important book in our columns. J. P. Magee has it.

An active Christian worker writes from Springfield, Mass.: "Two existing evils in our beloved Church it requires some moral courage to meet squarely; but they will not down without an effort; and such a centre of influence as the *HERALD* on the right

side, is worth a great deal. I refer to the use of tobacco by so many of our ministers, and the long vacation of modern days. I speak after an observation of a number of years, when I say, that as a rule a Church loses infinitely through the protracted absence annually of a pastor, and never entirely recovers from its attendant demoralization. I suppose success in the best sense is as dear to a minister of God as worldly success is to a business man; and a business man would have a very low mercantile rating, and be looked upon as inviting the inevitable failure he would meet, if he should allow anything to stand in the way of his progress, as the use of tobacco and the long absence from the Churches they are supposed to serve, are hindrances to the success of too many otherwise exceedingly useful ministers. God has many bright things, and don't believe, in grumblers; but these two evils are so prominent just now, that it will do me good to say this, hoping it may not be amiss."

In response to a letter-writer, visiting Portland, Me., who had stated in the *Lansing (Mich.) Journal* that the Maine law was ineffectual there to put a stop to liquor selling (by the aid of an ex-official, having found fifteen drinking places in less than an hour), ex-Mayor Benjamin Kingsbury, in answer to it, shows, from the incidents of the letter itself, the restraint and dishonor that have been placed upon the sale of liquor by the law, and then goes on to give the following statistics, showing the effects of the prohibitory law, as now enforced in that State:—

"In 1830, in Maine, there were 2,000 open bars, 400 taverns with open bars, and nearly every grocery store kept the article on sale. The estimated sales amounted to nearly \$12,000,000. Now there is not an open bar in Maine; and as taverns on the coast do not reach half a million. In 1830 the use of liquor was nearly universal. It was in every house. Now it is rare and exceptional case. The large majority of the people are total abstainers. Public sentiment is so strong in that direction that even the political party are compelled to make their nominations for office in obedience to it. In 1830 there were 10,000 persons (out of every 45 of the population) who were inebriated and 200 deaths from delirium tremens. But now not one in three hundred is usually seen in delirium tremens. Fifty deaths are usually from delirium tremens. These facts are but a few illustrations of the many that might be given of the marvelous changes that have occurred since the enforcement of the prohibition law, moral suasion, and public opinion. But the end is not yet reached. The cause steadily gains from year to year. We regard it as a life work. Our State motto, 'Dirigo,' is that of the temperance workers in Maine. We mean that we will drive the evil from the land, and glorify of stamping out from the soil of our great country the 'egregious crime of crime'—the traffic in strong drink."

Capt. Carey, the unfortunate officer who accompanied the French Prince upon his fatal expedition against the Zulus, and who was hurriedly court-martialed and cashiered for cowardice and unsoldierly conduct, and his case generally prejudiced by the English press before the facts were developed, is now enjoying the natural English revision of feeling rapidly following an apprehension of justice. After the recovery of composure he is ready to request a religious newspaper, that praise should be offered to God by Christian people in his behalf, and adds in a letter:—

"Since the first moment of my arrest I took the whole matter to my Heavenly Father. I left it in His hands, reminding Him constantly of His promise to help. He has made my burden for me. He has sustained me, my wife and family, in our distress, and He has fully wiped away tears from our eyes. There were circumstances at first that seemed, owing to the bewildered statement of the survivors, difficult to explain; but, though much has passed, I am now a free man, and He in His good time brought me to the haven where I would be. I feel that it would be wrong to keep from my fellow-men the story of my deliverance, and of God's goodness and power in influencing the hearts of men; and though I hate publicity, I feel compelled to add my testimony to the power of prayer."

At the meeting of the Social Science Association in Saratoga, last week, a paper from Marshal Frederick Douglas, of Washington, was read, upon the negro exodus. He began with a magnificent defense of his position, showing their ability and excellent temper as illustrated in their noble bearing, their patience, diligence, and adaptation to new circumstances, since their entrance into the country. He justified their desire to leave their present home on account of their shocking abuses, but regretted, for their sakes, and especially for the South, their removal. They should stay there, he insisted, and be defended in all their rights. "Labor in that section must know no pause. Only a few years of non-tillage would be required to give the sunny and fruitful South to the bats and owls of a desolate wilderness. From this condition, shaking for a Southern man, a contented slave, it is now seen that nothing less powerful than the naked arm of the negro can save her. For him as a Southern laborer there is no competitor or substitute. The thought of filling his place by any other variety of the human family will be found utterly impracticable."

In a very interesting letter, published in the *Congregationalist* of Sept. 10, Joseph C. Gibbon, of the Methodist Episcopal Missionary Society, is now home missionary among the Chinese in San Francisco, describing a visit with him to the Chinese quarters in the city:—

"Mr. Gibbon, the foremost friend of the Chinese in San Francisco, was received with evident affection in all the Chinese homes, and especially among the scholars in the Methodist Chinese Mission House. This building has been preserved from incendiary destruction by a Southern man, a contented slave, the friendliness of all its occupants and its neighbors. We sat in Mr. Gibbon's parlor, and felt that we were in the house of a hero who needs no better endorsement than the fact of his being burned in effigy and threatened with mobs by the Kearneyite roughs, while he is universally beloved by all good men. Even the virulent Chinese press in San Francisco, admits that his book on 'The Chinese in America' is a candid and able discussion of its topic. Senator Morton was in entire agreement with Gibbon on the Chinese question; and so, indeed, is the most efficient part of the whole Church on the Pacific coast."

In another paragraph, relating a Sabbath service, he says:—

"Heaven be thanked that I have lived to hear Christian songs and prayers proceeding, in good English, in San Francisco, from Chinese and Japanese lips! Some sixty Chinese young men and twenty Chinese young women were present to-day at the mission school, where Mr. Gibbon baptized three Chinese. Mrs. C. and myself were deeply impressed by the ceremonies, and I took part by an address of some twenty or thirty minutes. California is one of the best of Asia, and in the San Francisco Chinese schools Christianity stands before gates ajar. Gibbon's life has been threatened by J. C. Kearney, but he is now safe. Gibbon and myself to the sand lots this afternoon. At 10, 6 are be-

The Family.

THE PLACE OF HIS FEET.

— I will make the place of my feet glorious! —

ISAIAH ix: 13.

Luke vii: 38.

A woman at the Saviour's knees,
Bowed down with shame and guilty fears,
Hears while she bathes His feet with tears,
"Thy faith hath saved thee, Go in peace."

Mark vi: 41.

At Jesus' feet a ruler cries,
"Oh, Master, spare my child to me!"
And gets for his strong, pliant ties,
"Dame! I say to thee arise!"

Luke x: 39.

A sister waits with open heart,
At Jesus' feet, to hear His word;
Able to say, rich reward,
"Mary hath chosen that good part."

Luke viii: 25.

The demons at His word retreat;
The maniac wild, whom none could bind,
Now tamed and clothed, in His right hand
Sits calmly down at Jesus' feet.

Ps. xlii: 16.

The Cross bears up His pierced feet,
His brethren hold Him by the feet;
And here while rendering worship meet,
"My peace I give, be not afraid."

Matt. xxviii: 9.

The Lord is risen from the dead;
His brethren hold Him by the feet;
And here while rendering worship meet,
"My peace I give, be not afraid."

Zechar. xiv: 4.

"His feet shall stand on Olivet's brow";
All hail to Him, who brings peace,
Who gives from strife, at last, release,
When at His feet all kings shall bow.

Rev. A. J. Gordon.

THE JUDGMENT DAY.

A DIALOGUE.

BY A. B.

Frank. — You believe in the Bible?

Louise. — Yes, indeed.

F. — O, course, then, in a resurrection and a judgment day?

L. — I cannot say that I do; nor am I alone in this belief; for I verily know of a few Church members, some of them clergymen, who do not hold to a coming general judgment.

F. — They hold, no doubt, to a resurrection?

L. — I cannot say as to that.

F. — Do they believe, as far as you know, in an eternal hereafter?

L. — I think they do.

F. — Can it be possible, think you, that there are believers in an eternity for human beings who reject the orthodox doctrine of a general resurrection?

L. — I cannot answer, unless their resurrection always takes place at the death hour, for you know at one's death the spirit goes to God who gave it.

F. — To me that is no resurrection. That is a mere separation of spirit and body, and that separation is termed death. There is no resurrection of the body in the act of death.

L. — It seems not. Perhaps the incredulity of the act drives them to a state of unbelief. I have been driven to that state from the same cause.

F. — But, in Paul's words to King Agrippa, why should it be thought a thing incredible with you that God should raise the dead? Do you discredit His power?

L. — By no means. I never may, never, not having that full confidence in the Word of God that you and I have, from which these doctrines are culled.

F. — Now, Louise, as you, equally with myself, are a believer in the Book of God, let us have frequent reference to it for further light touching these things, for without this guide we err. "Marvel not at this," says John in his Gospel (chap. 5, verse 28), "for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This, Louise, is sufficient proof to me of a bodily resurrection, whose doctrine must first be thoroughly grounded in our faith before we enter upon our discussion of the judgment day.

L. — The proof also satisfies me; yet are there not others just as good?

F. — Several equally good, I think, found in the Evangelists. Open the Bible which is lying before you, please, to 1 Cor. 15: 13-14, and read.

L. (opens and reads) — "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." This passage clearly teaches that no one could believe in a risen Saviour without just as strong faith in a resurrection.

F. — Precisely. By further reading in the same chapter your faith will waver less and less. There is another passage from the New Testament which reads thus: "There is, then, a resurrection both of the just and the unjust." This covers the entire ground, and, in my mind, forever settles the question of a resurrection. A few passages from the Old Testament will suffice as proofs of a bodily resurrection. Turn first to the 19th chapter of Job, 26th and 27th verses.

L. (turns and reads) — "And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Yes, that proves a resurrection. And here I am forcibly reminded of the Prophet Ezekiel's vision of the valley of dry bones. I once heard a sermon from these words (Ezekiel 37: 8): "Son of man, can these bones live?" The writer endeavored to show that this vision was spiritually prophetic of a coming resurrection.

F. — Did you for a moment inwardly deny his arguments, or doubt his conclusions? I must own I struggled hard to do so, but never fully succeeded. I am now frank to confess that my faith

in the doctrine of a resurrection is unwavering; and before we separate I presume I shall be as fully convinced of a coming judgment day.

F. — I hope so. The Evangelists alone ought to bring positive conviction to your soul of a great judgment day. Hear Matt. 25: 31-32: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." In Luke's Gospel (21: 27) are these words: "And then shall they see the Son of Man coming in a cloud, with power and great glory." Will you again open the Bible to Acts 17: 31 and read?

L. (opens and reads) — "Because He hath appointed a day, in which He will judge the world in righteousness; by whom that man whom He hath ordained; whereof"

F. — Enough there. Now read from 2 Peter 3: 7.

L. — "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." You need not direct me to more passages, except for improvement, for, to own the truth, Frank, I am now just as fully convinced of a coming great judgment day as I am of a bodily resurrection.

F. (exultingly) — You talk wisely now, Louise. The victory is gained. You are now just where I want you to be henceforth upon this all-important Church doctrine — a firm and clear believer in it. Pardon me, Louise, if I do quote one more passage, taken this time from the Old Testament, in proof of the judgment. It is the last verse of the book of Ecclesiastes: "For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil."

L. — What would you say, Frank, after all the light the Bible throws upon the certainty of a judgment day to come, if I should tell you that I once heard a member of an evangelical Church, a Gospel minister, boldly declare from the pulpit before a large congregation, that "there is no great judgment day — all judgment is at one's death."

F. — I should say that he was not posted. And I will advance a step further, and add that I do not believe such an one was ever called by the Holy Spirit to preach the Gospel of Jesus.

L. — I wanted to believe him as he preached; I think I did in some measure. Being then a child, how could I do otherwise? To-day how differently I feel about the matter. I am now a strong advocate of a coming judgment day. By the way, Frank, do you know just when that day will come?

F. — That time is fixed, "because," says Paul from Mars' Hill, "He hath appointed a day in which He will judge the world." But of the precise hour we are not informed. These are Jesus' own words in reference to that day: "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only."

L. — I have inferred that our Lord himself was ignorant of the precise time of the end, so that so far as man or angel knows, it may come at sundown, or at midnight, or in the morning or in the broad light of day. But notwithstanding all this, when the day of the Lord cometh, we are taught that it even "cometh as a thief in the night" — that is, unexpectedly — except to him that watcheth. Hence the command, "Watch! For in such a day and hour as ye think not, the Son of Man cometh."

L. — How exceedingly absurd it is, then, Frank, for any mortal, or body of mortals, possessed of average sense, to fix a day as the great and last one, as some in our time have done, and are still foolishly doing, seeing that God's Word relative to that day is too plain for any human being to err. Could words be more simple, or thought more clearly expressed than, as you quote, Jesus has done? "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Indeed, our planet has its short-sighted and bigoted ones.

F. — True, Louise. But keep constantly in mind the solemn fact that every soul is warned to be as ready for that event as though it were to come to pass on the morrow, or even sooner, knowing, as we all do, that death may be our portion at any time; and just as we are at death, so precisely we are in the judgment day. There is no change after death.

L. — And do you not suppose that very much more wickedness is committed in the world than would be, if it were positively known that the last day was near at hand?

F. — No doubt of it. Yet this is no excuse for the sinner. For, as I have said, as we die so we are at judgment. The Bible says: "Because sentence against an evil work is not speedily executed, the heart of the children of men is therefore fully set in them to do evil."

L. — Perfectly satisfactory, Frank. I was next about to ask, Who sits as Judge in the great day of accounts? But the answer has been already anticipated in several of your Scripture quotations. The passage by Paul from Mars' Hill fully answers it: "Because He hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained; whereof, of course, Jesus Christ."

F. — Yes, you are correct. Elsewhere we read: "For the Father judgeth no man; but hath committed all judgment unto the Son." (John 5: 22.) And again: "For we must all appear before the judgment-seat of Christ." (2 Cor. 5: 10.) Others equally clear, as regards the judge of that hour, might be quoted; but why multiply?

Now, were you curious to know the exact locality of this grand tribunal — nor do we commit sin in exercising this curiosity, provided light is thrown upon it from any source — I can satisfy you in the use of the unmistakable terms of St. Paul: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.) The firmament just above the earth, called also atmosphere, seems, then, from my quotation, to be the judgment seat.

L. — In conclusion, Frank (for I feel that we have talked long enough to-day on this subject to satisfy my mind), let me ask one more question; and think me not wavering or faithless in presenting it: On what principle in science do you explain the philosophy of a burning world whose surface is three-fourths water?

F. (rising and standing) — Why, bless you, Louise, that great and grand exhibition at the wind-up of this world is none other than a vast miracle. The melting of the elements with fervent heat, the tumbling down of the mountains, the drying up of the seas, the passing away of the heavens with a great noise, are each themselves miracles, and yet but parts of the one stupendous miracle — a burning world!

L. — Will you explain a miracle? (Here Louise stands.)

F. — You ask an unreasonable thing at my hands. Any event in nature that can be explained on any scientific principle, though for a long time termed a miracle, is, by that explanation, regarded no longer a miracle. Miracles are beyond the power of mortals to explain. Rev. Joseph Cook, the celebrated Boston preacher, defines a miracle as "God's unusual action" — a splendid definition, brief and to the point. But here let our conversation end, please, for our time before is consumed, and we hope to have discussed for further information, "the signs of His coming." Until then let us walk uprightly, so that, should death come meanwhile, we may be found prepared.

THANKFUL.

BY ELLA C. G. PAGE.

"There is so much to thank Him for."

So much, so much! What if the sky is clouded?
It screens the torrid blaze of summer's heat;
And if the way be rough and fog-enveloped,
It makes the resting at the end more sweet;
'Tis still His sky though darkly 'tis beclouded,
And 'tis His path, though rugged 'neath our feet.

So much, so much — the good unmixed with drosses,
The pure, strong hearts, the words so true and tried;
Thank Him for that, although I bear some crosses,
Yet even these He carries by my side;
I've learned to thank Him even for my losses,
To bless Him even for the good denied.

So much to thank Him for! But ah! the learning,
Of faith's sweet lesson was a weary one;
And struggles deep and passion fires' fierce burning,
My soul hath known e'er this sweet hope was won.

But past all earthly hopes, to Jesus turning,
I learn at last to say, "Thy will be done!"
I thank Thee, Father, for the love Thou pourest
Upon my heart no longer desolate;
Earth's loves were fleeting when my need was sorest,
Thine is unfeeling, so content I wait;

So much to thank Thee for — the field, the forest,
The pines and the daisies blooming late,
And the pale rue leaves — even these seem holy;
I thank Thee for them, from Thy hand they came;

The sunset tints, the peacocks' lowly,
The cheerful gleaming of the fireside flame,
The stars that love me, and the charm that wholly
Enthralls me at the sound of beauty's name;

The hope that ne'er can die, for aye diffusing
The coming glory's radiance here below;
The leading hand that ne'er its clasp unloosens
Holds fast my own and will not let me go;
No more of unmet longings sadly musing,
For all Thy gifts, O Lord, I thank Thee so!

LETTER FROM CHINA.

MR. EDITOR: I thought perhaps your readers might be interested in a case that is now receiving considerable attention from people in these parts. I have inquired into the particulars, and have sought reliable information. These facts I have from Rev. Dr. Blodgett, Superintendent of the A. M. B. Mission in Peking; from Mr. Pyke, a gentleman in this mission who is interpreter for the Peruvian minister, and as such often meets the highest officers in the capital, and Prince Kung himself; and from Te, our native helper, who was formerly a student in the Imperial College.

Just now the powers that are around the Chinese throne are much exercised over a communication from Hades! Wu K'u Tu, an officer of high rank, who was privileged to a hearing from the emperor himself, had sent in several memorials to the throne, none of which received any attention. One of these was in regard to police regulations of this city, to the effect that the stations were supposed to be occupied by the police themselves; but the facts are, they are filled with the families of

the officers, and often the women and children are sent at night to perform duties that properly devolve upon the police.

Another memorial was concerning Ch'eng Lu, a general in command of forces engaged in the present war upon the borders. The law is, if a man murder one person he be hung; if he murder three, he must be sent in small pieces until he die. Ch'eng Lu was very cruel in his movements, slaying not only men, but women and children. It is said that he destroyed one entire city, killing every inhabitant. He was accordingly apprehended and sentenced to execution; but it seems that some time ago (during the opium war), when the summer palaces were destroyed by the English, he disguised himself and obtained entrance, and rescued the picture of an emperor which was highly prized. For this meritorious act he was reprieved for one year.

When that year expired, his name was at the head of the list of victims to be executed, but just before the moment of death a second reprieve came from the Empress Dowager, and the sentence was not carried out. All this the memorial objected to, and demanded that the Chinese law be observed.

But now comes more serious business; and since, living, his memorials have received no attention, he resolves to send one that will command the respect of the powers to whom it is directed. He knows well the superstition of the people with whom he has to deal, and knows they dare not scorn word from the dead.

But to go back to the cause of this last memorial, sealed with the life-blood of its author. Tung Chih, the last emperor, who died about five years ago, left no heir to his throne. Accordingly the two empresses chose his little cousin, then about five years old, to take his place.

A few weeks ago the roads for the hundred miles that lie between here and the royal town, were carefully prepared, covered with yellow earth and yellow daisies the whole length, notifying common mortals that they were not to trespass upon the highway, and with great pomp and ceremony the body of Tung Chih was conveyed to its last resting-place, among the tombs of his ancestors.

But now arises a difficulty. There is at these grounds a Memorial Hall, in which, as a ruler dies, is placed a tablet upon which are recorded his name and his many virtues. Before this tablet the succeeding sovereign bows in worship of his worthy ancestor.

But Tung Chih is of the same generation as Kuang Hsi, the new emperor, for they are cousins, and consequently he cannot receive ancestral worship, and his tablet cannot be placed; so there it hangs in Memorial Hall, suspended in the air, and the spirit of the late emperor wanders around in a very pitiable condition, while it is entitled to the rank and honor and worship of a god! Wu K'u Tu's theory is that the present emperor should be deposed, and a nephew of the deceased placed upon the throne. This will settle the difficulty, and Tung Chih will take his rightful place among the dead emperors, and the Chinese will fall down and worship him, as is his due! Wu K'u Tu very well knows that if he himself hands in this memorial, it will be counted treason, his life will be the price, and probably his request will receive no further attention. He is one of the chief officers of the land, and is present, of course, at the burial services. The boy emperor, Kuang Hsi, is there, also, accompanied by the highest dignitaries of the empire, who guard his sacred body from all danger of sacrilege.

The document which demands the deposition of the child has been duly prepared. At the tombs of the emperors of China, he, whose living words had passed unheeded, drinks the fatal draught. After death, upon his body are found the written words, which to-day shake the Royal Palace grounds of China.

This same Wu K'u Tu has made considerable trouble for the gentlemen in this mission. He was Censor of the Southern City, and at the time they were wishing to buy property to carry on mission work, he opposed them very much. The Chinaman who sold to them the money he received for his property to get him out. His mother came to the gentlemen and told them if they did not get her son out of prison, she would come up here and die on this "compound." This would have been a terrible threat to a Chinaman, and they told her "she could come, if she pleased, and they would give her a decent burial." And since they did not scare at all well, she concluded not to die just yet.

The Methodist mission is the only ground held in the Southern City by foreigners. We have a day school of fourteen boys, and preaching every day in the chapel. Miss Porter has had a woman's class there for years, and has lately started a day school for girls. She carries on this work entirely at her own expense. She hires a Chinese woman — whom she has herself taught to read — to teach the girls the characters, and goes down herself twice a week to hear them read, and tell them the "story of the Cross." They are reading a book that tells them in rhyme the fundamental facts of our Christian belief. I have been down with her a few times, and think she has a pretty, bright class.

It is very slow working down there, and we are very anxious to get a stronger foot-hold. I hear the gentlemen say that no work seems surer than our school work. I can see that many

of our girls have developed beautiful Christian characters — honest and trusting. We have girls in school who actually lied in regard to their age, to get into school; they had no idea but it was all right to lie, and steal, too, if they had an opportunity. I have seen some of these same girls in tears since I came here, for fear one of their number had been stealing.

This letter is getting very long, or I would like to tell you how we went up on the wall yesterday (June 8) to watch Gen. Grant enter our (?) city; and of the reception in the evening at the Legation. I cannot forbear expressing my delight that the General should declare so freely his friendly sentiments toward the Chinese, and express the hope that the United States would still continue to hold free and friendly intercourse with them.

CLARA M. CUSHMAN.
Peking, China, 1879.

The Little Folks.

LITTLE MARY'S TEXT.

BY ALICE W. QUIMBY.

She was the joy of the wide old farmhouse — this sweet little Mary, whose soft blue eyes sparkled with love and good-nature, whose plump, rosy cheeks were dimpled with winsome smiles. And she was very happy when she opened her eyes in the sunshine of that bright Monday morning, and felt its warm kisses fall in her face, and stretched her fat brown hands out into its soft light — very happy.

Robbing her eyes, she gaped long and contentedly, and then bounded out of her little bed exclaiming, "Now for my text!" And it all came back to her — the verse her mother taught her the evening before, when she stood beside her with folded arms; and she repeated it softly to herself: "Be not overcome of evil, but overcome evil with good."

"I guess I've begun right," she went on complacently, "for of course it would have seemed very nice to have lain there in the beautiful sunshine; but it would have been an evil thing to do, when mamma needs me to help dress Bertie, or to hold the baby, or to do something. And perhaps grandma wants me."

Her fingers flew as she fastened her dress and buttoned her boots, adding: "This is the way to overcome evil with good. It is very easy now mamma has told me how."

And in her heart she thought it would always be just as easy. Baby Grace was cooing a pleasant good morning when Mary went into the nursery a few minutes later; Bertie was rolling from his crib with a gleeful shout; and the room looked so cheery, that in her simplicity she thought the whole world must be good and beautiful, and wondered where the evil could be of which her mother had spoken.

Good humor is contagious. Everything went smoothly, and even grandma, whose restless nights so often made her look wretched in the morning, smiled on the happy group that gathered about the breakfast table.

The potatoes were baked just right, the milk was sweet and rich, the rolls were nice, and Mary thought there had never been a better breakfast; but light-hearted as she was, there was a trial in store for her even here — a temptation that almost overcame her.

Just as she was swallowing the last mouthful of the roll that seemed to her most delicious, and had reached out her hand to take another, Ned snatched the last one from the plate with a provoking chuckle, though his mouth was full and he held a large piece in the other hand. Mary's cheeks flushed crimson, and she was about to call him a "great hateful boy," when she met her mother's glance. "Be not overcome of evil," flashed through her mind, and she shut her lips resolutely.

Tears sprang to her eyes, so grievous was the struggle, but the approval of her conscience was sweet; and when Maggie brought another plate of hot cakes to them, she felt sure they were a great deal better than the first had been.

She was very glad, too, that she had no share in the reproach which was visited upon Ned, and she loved the text her mother had chosen for her better than ever.

The summer school had not begun, but their papa had told the children to renew their books and be ready to commence where they had left off the term before.

Now Mary was usually fond of her books, but on this Monday morning she did not feel at all like going off by herself and sitting down to study. Baby never seemed more fascinating; her brothers were ready for a game of marbles; she knew; her pet spaniel lay rolling in the sunny yard, inviting her to a frolic, and she was herself fairly bubbling over with animation.

She looked longingly upon the inviting scene before her, and even started in pursuit of Ned and Frankie; but she had taken only a few steps when she paused irresolutely, and her conscience whispered gently: "Work before play, work before play;" and turning back she wondered if the inclination to play first were not one of the "evils" that she ought to conquer.

Taking her arithmetic, she repeated: "Be not overcome of evil, but overcome evil with good;" and shutting the door of her room she sat down to her task.

The study hour looked very long, and she turned the leaves of her book in a discouraged way at first; then brightening up, she went on more briskly, till study became a pleasure

and the time seemed so short that she was astonished when the clock struck at last. Tripping down stairs with the air of one who had done her duty, she was passing through the nursery on her way out of doors; when Grace stretched out her plump little hands; and turning toward her with a smile, her mother said: "I was just wishing Mary would come and take baby so I can go to the kitchen a little while."

Mary hung her head at first, for she was bent on serving herself just then; but she was very fond of the baby, and really glad she could be useful. Besides, the sacrifice did not seem so great to her as it would two hours before — so much stronger do we become by each act of self-denial. She ran up to Grace, therefore, with a hug and a kiss, as she replied cheerily, "Mamma can go;" and devoted herself to the entertainment of the baby-gone. The two were happy together awhile, and then baby dropped off to sleep. Covering her up gently, Mary slipped noiselessly from the room.

Her golden canaries chirped her a welcome from the parlor window as she passed under their cages, reminding her that they had not had their morning airing or their customary bath; then there were the chickens to feed, and grandma wanted a basket of chips to keep her fire bright; thus in numerous ways Mary kept so busy that dinner-time found her not only tired but very hungry, too.

After dinner she wiped the dishes for Maggie, in order that the tired girl might get through with her work in season to rest a little; and then, as her mother did not need her, she went with a light heart to complete the furnishing of the cozy play-house she was fitting up under the wide old oak just outside the yard.

The shadows were lengthening, for the sun was slipping down toward the west, and there were busy times in the play-house under the oak tree. The bustling mistress of the house was preparing dinner for her newly-arrived guests — lady Grace and her gallant escort, Ned — while peddler Bertie was pompously displaying his wares, and clamoring for her attention.

"Mary!" called grandma's quavering voice from her window. "Mary! Mary! how deaf you are! Come, I want you to get this snarl out of my yarn."

"Oh dear!" exclaimed Mary. "Grandmother is always wanting something. And the boys added, 'Oh dear!'"

But just then she remembered the text that had helped her so much that day, and resolutely choking down her impatience, she only said quietly, "I must go, but I'll be back in a minute."

Alas! for her "minute." The snarl was very obstinate, for with her clumsy fingers and dim eyes, grandma had entangled it almost hopelessly, and it was a hard-fought battle in little Mary's heart that overcame the evil of her towering impatience.

Grandma and grown sour and exacting under the infirmities of her years, and her fault-finding words and fretful tones were often rasping on the spirits of others. But they never seemed to Mary so hard to bear as now when she was trying to do her best. She bit her lips firmly as she bent to the task, till at last she wound the yarn triumphantly into a nice little ball.

Grandma smiled on her when she had finished, for the old lady was really kind at heart, and the approval of her conscience was a rich reward to Mary.

When her mother gave her the usual good-night kiss she put her arm around her tenderly as she called her a "brave little soldier," and then said: "You have made your mother very happy to-day, my dear; there is always joy in heaven, too, when there is a triumph of good over evil here on the earth."

Her mother's kiss was still warm on her lips when Mary went to sleep that night; and she wondered if the blessed Saviour in heaven was really happier because she had tried that day to overcome evil with good.

THE CALIFORNIA ADVOCATE has changed its form from that of a quarto to a folio. The 700,000 Protestants of France contribute \$1,000,000 a year for the support of home and foreign missions.

The Waldensians in Italy have forty Sunday-schools with 3,000 scholars. The Canada Presbyterian Board of French Evangelization employs 41 agents at a cost of \$24,000 a year.

Rev. W. F. Schneider, superintendent of the Evangelical Publishing house at Cleveland, Ohio, died, Aug. 22. The Hindoo, a native newspaper published at Madras, India, says: "The last days of Hindoos are evidently fast approaching."

Another congregation of the Reformed Episcopal Church of England has just been formed at an important watering-place in Kent.

The Boston Journal reports that it understood that Rev. J. F. Lovering, a retired Unitarian minister of Watertown, Mass., has become a convert to the Orthodox faith.

The corner-stone of a new M. E. Church, which when completed will be one of the largest and finest in Indiana, was laid at Bloomington, Aug. 27.

The First Congregational Church of Hyde Park, Mass., have raised \$13,000, through the efforts of Mr. May, to pay off the debt on the church edifice.

There are 2,300 missionaries and a half million of Church members in the various missions of the world. Many millions have been saved by missionary labors.

The American and Foreign Christian Union has decided to attempt a mission to the Irish Roman Catholics of New York, under the personal lead of Father McNamara, once a Roman Catholic himself.

The London Missionary Society has received a telegram from Aden announcing that Dr. Mullens, formerly the foreign secretary of that society, died of peritonitis, July 10. Dr. Mullens had gone on his own urgent request to assist in establishing a mission on Lake Tanganyika.

The Presbyterians have erected a church in Denver City costing upward of \$20,000. It will seat 1,300 persons. The stone of which it is built contains from \$25 to \$75 worth of silver ore to the ton.

The Farm and Garden.

FATTENING POULTRY FOR MARKET.

No fowl over two years old should be kept in the poultry yard, except for some special reason. An extra good hen, or a finely feathered bird that is desirable as a breeder, may be preserved until ten years old with advantage, but for the purpose of fattening, a hen is a room or shed that can be covered, the fowls may be confined there. The floor should be covered with two or three inches of fine sawdust, dry earth, or clean ashes, or clean sand. The fowls should be given four times a day, and clean water be always before them. A dozen or more fowls may be kept in one apartment, so that there may not be too many ready to sell at one time. The best food for rapid fattening, for producing well flavored, rich and fat, is buckwheat meal, mixed with sweet skimmed milk, into a thick mush. A teaspoonful of salt should be stirred in the food for a dozen fowls. Two weeks' feeding is sufficient to fatten the fowls, when they should be shipped for sale without delay, and another lot put up for feeding. If the shed is kept dark and cool, as should be, the fowls will fatten all the quicker for it.—Ez.

GAPES IN CHICKS.

Gapes is the result of parasitic worms in the windpipe. The only way is to dislodge them. This is sometimes successfully done by putting the chicks in a box, covering the top with a piece of muslin, and dusting fine powder through the cloth. The chicks breathe the lime, and as it comes in contact with the worms, these let go of the membranes, and are dislodged by the coughing and sneezing of the chicks. To prevent gapes, the chicks should not be kept on ground where there have previously been.

PRUNING HEDGES.

In September, evergreen hedges should receive their last pruning till next summer. Last spring and in summer, when a strong growth retarded, the hedge has been severely cut towards the apex of the cone, and in which it has been trained. The base has been suffered to grow away it pleases. Now that in turn come under the shears, so far as to get into regular shape and form. It will not be forgotten that to be very successful with evergreen hedges they ought to have a growth at the base of four or five feet in diameter.

HINTS FOR HOUSEKEEPERS.

Potato Salad.—Chop six cold boiled potatoes, and three raw onions, separately. If you have celery, chop as much of this as you have of onions; if not, use celery salt. Melt a good tablespoon of butter, one-third cup of sugar, a little made mustard, if it is liked. Pour this over the whole, and mix lightly. If you use celery salt you will not need pepper, as both salt and pepper are in the preparation. If not, use the usual quantity of pepper and salt. Pile on a plate loosely and serve hot. If you want it to look extra nice, sprinkle around the plate and put a dash in the center.

Smoked Beef in milk.—Shave off the very thin, put it in enough milk to cover it, wet a tablespoon of flour in a cup of the cold milk, add a little butter and pepper, pour all together, and boil up once; then serve.

MRS. T. B. BARRINGER.

Will Sauce.—Six large ripe tomatoes, four green peppers, one onion, a half and a half of vinegar, two table-spoons of sugar, one salt; chop, cook an hour, and put in your jars for use.

LETTER FROM IOWA.

EDITOR: The harvest is past. The work of farmers is big with joy. Their crops are splendid. May they be as grateful as I am! If they are, the Lord's will will overflow next year.

The Lord's hand has been heavy upon us a long time. Doubtless He intended to give us a year of plenty. He can at once love and chasten. In this case the chastened did not wholly fail. They waited and murmured it. They waited to learn the lesson, and consequently missed the blessing that was intended to teach and bestow. It is, therefore, probable that the lesson will have been taught over again, for the Lord will be faithful.

Everything is heavily laden now. The sun seems heavy. The hot sun has so far as the "wings of the wind," that it can fan us with a cooling breeze. The vines of the vineyard have been killed by the frost. The flowers have been killed by the frost. The vines of the vineyard have been killed by the frost. The flowers have been killed by the frost.

The yield of grain per acre is large. Spring wheat—the lightest—will average twenty-five bushels per acre. This is an enormous yield. Two such crops would pay the farmer. But, unfortunately, it is only one crop, and there is that is favorable for winter. The winters are too severe.

The yield of corn is fifty to seventy bushels per acre. Considering the low price of everything we have to pay for these products are fair. The farmers look at their debts which have been contracted largely several years ago, and are calling the prices for their crops very low. But there can be no misunderstanding all this, that "times are hard." Everybody feels this, and everybody is suffering.

Confidence is upon us. It meets in conference, Wednesday, Sept. 3. It is here to stay. Many preachers will feel the necessity of salaried. Every benevolent man will suffer by it—in the aggregate it will be thousands, or dollars in the aggregate. Though this is an unusually early season, yet the people have not been able to get their produce upon the market, and it is no use to take a collection if every-

body's pocket is empty. Our Conference has asked repeatedly for a later session, but our good Bishops have not in their godly judgment seen fit to grant us our request. Do the Bishops ever read this corner of the HERALD? Then let me ask why the Illinois Conference, located in a region at least two weeks earlier in its seasons than Iowa, should come two weeks later on the calendar? This makes a difference of at least a month, and a month means a good deal hereabouts at this season. Why? J. E. COBLEY, Morning Sun.

THE C. L. S. C.

BY J. H. VINCENT.

1. The Chautauqua Literary and Scientific Circle enters upon its second year with October, 1879. More than eight thousand persons were enrolled as members of the class of 1882, and large numbers are coming in with every mail to march under the banner of the class of 1883.

2. It is the purpose of the C. L. S. C. to promote habits of reading and study, and during a course of four years, to give the college-student's outlook to the average man or woman, whether young or old. It does not profess to be a substitute for the college course, but it does profess to give a broad view of the fields of science, literature and art.

3. The course of study requires about forty minutes a day during the week days for nine months in the year; and students spending this much time for four years will be able to complete the course, and will receive a diploma, or certificate, testifying to the fact of having read the required books.

4. In addition to the regular four years' course there are more advanced special courses under the several departments of science and literature, and persons passing an examination upon these will receive additional seals to place upon their diplomas.

5. An annual fee of fifty cents is required for the payment of clerk hire, postage, correspondence, printing, etc. No profits are sought or desired by the managers. The books, which are put at the lowest figures, are sold by book dealers, especially by Phillips and Hunt, N. Y., and Hitchcock and Walden, Cincinnati, O. Not a penny of profit is made by the managers of the C. L. S. C. upon books sold. The whole thing is a labor of love.

6. Persons may become members of the C. L. S. C. by forwarding their names to Dr. Vincent, Plainfield, N. J. They will then receive a blank containing questions concerning age, denomination, family, etc. On the receipt of this blank filled out, their names will be enrolled, and tickets of membership and general directions for prosecuting the course of study forwarded.

7. It is the design of the C. L. S. C. to promote a higher and worthier class of reading during the week, thus controlling, in the interest of religious culture, the educational and literary forces which are now so active, and which are too often used to antagonize the Christian faith.

THE BIBLE AND TEMPERANCE.
Ought it to be assumed that the Bible shall teach on the Temperance question?

BY REV. O. M. COUSINS.

I answer, No! and that it is not to be assumed beforehand on any subject what the Bible shall teach. A class of men have arisen who appear to have mistaken the design and scope of the Bible altogether; and in their hands the pliability of this book is, to everybody but themselves, remarkable. If it is desired to make of it an arithmetic and an easy problem of the second advent, in their hands the figures of John and Daniel readily enough show the same.

On other subjects these men ply the Bible with equal facility. In a printed article before me, I find the signs of this convenient manipulation. This writer says: "It is impossible for God to be in favor of intoxicating wine;" and adds that it was impossible for Jesus to have created such a Cana. And although he suggests that the divine Being year by year transforms the moisture of the earth by the slow processes of growth and life into the juice of the grape, he does not suggest—which is the fact—that the same Being is the author of the laws of decomposition and fermentation by which the juice of the grape becomes possessed of its intoxicating qualities.

We fail to see wherein such artifice as this advantages the temperance cause. We do not believe in approaching the Bible in any such way. Let the Bible say what God pleases, strike our preconceived notions whatsoever way it may. Such self-constituted umpires have before said such things as, "Of course the Bible must teach that the earth is flat, for the opposite would be preposterous." But preposterous or not, the earth did not prove her flatness on their account, and we apprehend that in other matters the Bible will prove as rigidly inexorable. If the public are led to expect certain things from the Bible which these men assume, then when such assumptions come to be found untenable, great is the disadvantage befalling the cause—and for which less is the pity—be-falling these erroneous teachers. Where a principle is so unquestionably right as is that of temperance, it is difficult to see the need of any urgent attempt to extort from the imagery of this ancient writing support to sustain it. The imagery of the Bible is based, of course, on the customs of ancient times. Ancient customs were different from ours; for example, the treatment of the women by the men. Were Christ

speaking to-day of what His Gospel accomplishes, I apprehend He would, in illustrating, as likely associate, daughter with father and daughter-in-law with father-in-law as the opposite, which he does in Luke 12: 53. But the fact is, that at the time He did so speak and so illustrate, it was according to the prevalent custom—the treatment of women as inferior, and their segregation necessary. I have, however, never heard anybody refer to this passage to suggest that the Saviour is opposed to the advanced, social position that woman now occupies.

Also, as to another subject, namely, that of war. The Quakers and many others have reached a point in the world's progress where war to them is odious. It would be the exact opposite to philanthropy in their estimation for any person to be engaged in war. Now the Bible clothes Jehovah with all the imagery of war. In its language He girds His sword upon His thigh and rides forth conquering and to conquer. The Quaker would not be pleased with this if he could not say, This is the figure arising merely from the prevalent notions of men when the Scripture was written.

On a par with this nobody need be surprised that the imagery of the Old Testament abounds in representing Jehovah as holding in His hand the weapon of His fury and the wicked compelled to drink the same even to the dregs (See Ps. 75: 8; Isa. 61: 17). Now this is attributing a characteristic according to the sentiment of the olden day, not of the present. It was only doing of His fury and the wicked compelled to drink the same even to the dregs (See Ps. 75: 8; Isa. 61: 17). Now this is attributing a characteristic according to the sentiment of the olden day, not of the present. It was only doing of His fury and the wicked compelled to drink the same even to the dregs (See Ps. 75: 8; Isa. 61: 17).

He leaves a wife and two small children to mourn their loss, and also his venerable father and mother, with brothers and sisters, and a numerous circle of other relatives and friends. He is a father, Brother Michael Dyer, was more than eight years of age, one of the old stock of Methodists in this city. He was formerly a member of the North Bennet Street Church, and has witnessed the growth of our Church in Boston, and been one of its pillars and supporters for many years. We hope to see the memory of this man, who has been a faithful laborer in this respect have totally and properly changed.

In all the Bible there is no theme so exalted but that it finds illustration to wine and drunkenness. Buying wine is made a figure in Isa. 65: 1, for conversion. Holiness in Isa. 65: 9 is set forth by the figure of a drunken man. The prosperity of a people is symbolized by the exhilaration from wine in Zech. 10: 7. And these things are, after all, no blemish on the Bible. In part, by the very means of them, it rises to a sublime height like the sun at its meridian—the glory and beauty of the day. The Bible in this respect is something like the old red sandstone, preserving with grand distinctness the marks made by existences in the far-off past—existences which have deservedly pushed aside, by a "natural selection," and which furnish in our day more deserving successors.

Obituaries.
CHARLES F. NEWCOMB was born in Boston, April 27, 1832, and died at his home in Medford, July 5, 1879. He was converted when only nine years old, but did not unite with the Church until his twentieth year, when he was received into full connection in the M. E. Church. He was for several years an active and influential member of the Church on Bennett Street, and then of the Hanover Street Church. He was also an earnest laborer in the Sunday-school work, being often called upon by his own and other Churches to deliver addresses. As a member of the old Expositor Literary Society, he delivered the address on the subject of "The Bible and Temperance" at the annual meeting of the Society in 1868. He was a man of rare culture, and beauty of character—who, together with three beautiful boys, now mourns her loss. For twenty years he has been closely identified with the moral, social and religious interests of Medford, and therefore his loss is not only felt by the Church, but by the whole community. Nine times during the past year he walked a mile and a half to lead, or assist in conducting, the young men's Sunday afternoon meetings. The last Sabbath but one before he died he led a young man's meeting at the church, taking for his Scripture lesson the first part of the fifth chapter of Romans, dwelling upon the passage, "We glory in tribulations also."

He died suddenly, and therefore left no room for triumphal utterances, but he needed none, for his whole life was a triumph. He needed no time for special preparation to meet death, for he was always ready. Of his character and work, we will allow those who have known him longer to speak in the resolutions offered below.

At the regular meeting of the board of stewards and leaders of the First M. E. Church, Medford, held July 28, 1879, the following resolutions were read by Brother Franklin Reed, and were unanimously adopted, and ordered to be placed on record:

Whereas our esteemed and beloved brother, CHARLES F. NEWCOMB—for a long time a member of this Church, for a considerable time Sunday-school superintendent, and also a member of this board of stewards and leaders—has recently and suddenly been removed from us by death, therefore,

Resolved, 1. That we unite in Christian condolence with the immediate relatives of the deceased, and beg to assure them of our heartfelt sympathy in this, their hour of bereavement and sorrow. Such were Brother Newcomb's endowments of nature and of grace, such his integrity of character, his mental gifts, his uniform and considerate kindness, his deep and consistent piety, and his unaffected and modest deportment, that he won the esteem and love of all with whom he associated. In his death this Church loses one of its most useful and worthy members; but surely,

in such a bereavement, none need mourn without hope. His example lives, and he lives to be "forever with the Lord."

2. That we rejoice that we can offer such considerations for the solace and comfort of the widow and little boys, and to all that "righteous generation"—the descendants of the late Norton and Lydia Newcomb.

3. That our secretary be requested to transmit a copy of the foregoing resolutions to the Board of Newcomb's widow, and to our other tried and esteemed brother, Thomas C. Newcomb.

JOSEPH H. DYER was born in Boston, Nov. 2, 1844, and died in Boston, Sept. 4, 1879, aged 36 years. He was a man of rare natural endowments, of a cultured and well-balanced mind. He was highly respected by all who knew him. He was honored by his native city by being made one of its assessors, and by the Church by being made a trustee, steward, and Sabbath-school superintendent—all of which offices he filled with honor to himself and fidelity to those who had entrusted them in his hands. He was a kind and dutiful son, an affectionate husband and father, and a generous and faithful friend. At the time of his death he was a member of the Allston M. E. Church, in this city, who now deeply mourn his departure from them. Brother Dyer was ardently attached to his own denomination, but not less catholic and charitable toward all others. He was a faithful laborer in his Lord wherever he was, and seldom, if ever, allowed an opportunity to pass without bearing testimony for the cause he loved. He was a member of the Y. M. C. Association, and one of their standing committee, and never seemed to tire in his efforts to seek out the young and lead them to the Saviour. He leaves a wife and two small children to mourn their loss, and also his venerable father and mother, with brothers and sisters, and a numerous circle of other relatives and friends. He is a father, Brother Michael Dyer, was more than eight years of age, one of the old stock of Methodists in this city. He was formerly a member of the North Bennet Street Church, and has witnessed the growth of our Church in Boston, and been one of its pillars and supporters for many years. We hope to see the memory of this man, who has been a faithful laborer in this respect have totally and properly changed.

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GOLDEN DISCOVERY.

By its great and thorough blood-purifying properties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a common Itch. It cures all skin diseases, such as Eczema, Psoriasis, and their effects, are eradicated. It cures all blood diseases, such as Syphilis, Erysipelas, Salt Rheum, Fever Sores, Scaly Skin, and all other diseases of the blood, and cures all humors, such as Gonorrhea, Stricture, and all other diseases of the urinary system. It cures all diseases of the liver, such as Biliousness, Indigestion, and all other diseases of the digestive system. It cures all diseases of the lungs, such as Consumption, Cough, and all other diseases of the respiratory system. It cures all diseases of the heart, such as Dropsy, and all other diseases of the circulatory system. It cures all diseases of the brain, such as Insanity, and all other diseases of the nervous system. It cures all diseases of the stomach, such as Indigestion, and all other diseases of the digestive system. It cures all diseases of the intestines, such as Dysentery, and all other diseases of the digestive system. It cures all diseases of the bladder, such as Stricture, and all other diseases of the urinary system. It cures all diseases of the prostate, such as Prostatitis, and all other diseases of the urinary system. It cures all diseases of the testicles, such as Orchitis, and all other diseases of the urinary system. It cures all diseases of the penis, such as Phimosis, and all other diseases of the urinary system. It cures all diseases of the vagina, such as Leucorrhea, and all other diseases of the reproductive system. It cures all diseases of the uterus, such as Menstrual Disorders, and all other diseases of the reproductive system. It cures all diseases of the ovaries, such as Ovaritis, and all other diseases of the reproductive system. 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